

OF
REGENERATION
AND
BAPTISM,

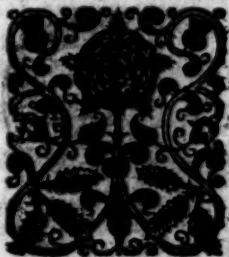
{ HEBREW
&
CHRISTIAN;

With their Rites, &c.

Disquisitions.

By CHRISTOPHER ELDERFIELD
Deceased, Master of Arts, and late
Rector of *Burton in Suffex.*

Published since his death by his Executors.



Th.
4^o T. 55.

*London, Printed by Tho. Newcomb, dwelling in Thames street,
over against Baywards Castle. 1653.*

OF
REGENERATION
AND
BAPTISM,

{ HEBREW
&
CHRISTIAN;

With their Rites, &c.

Disquisitions.

By CHRISTOPHER ELDERFIELD
Deceased, Master of Arts, and late
Rector of *Burton in Suffex.*

Published since his death by his Executors.



*Th.
4^o T. 55.*

*London, Printed by Tho. Newcomb, dwelling in Thames street,
over against Baywards Castle. 1653.*

*6
f*

OF
REGENERATION
AND
BAPTISM.

HERREW
&

CHRISTIAN

AND HIS ANCESTORS

Disquisitions

By CHRISTOPHER BLEDHILL
Dedicated Master of Arts and late
Rector of Boston in Essex.
Published since his death by his Executors.



T. 2.

London, Printed by T. W. Newman, dwelling in T. W. Newman's
over against St. Dunstons Church, 1673.



To the grand Nursery of Piety
and Learning, the University of
OXFORD;

The happy Mother of the learned Author deceased.

YOU may justly
wonder at this
rude salute from
an unpolish'd Pen:
for I wonder at my
self. What am I creeping out
of the dust of Obscurity, to ap-
pear amongst the Starres of the
morning? But I come not hither
without invitation; the sense of
my Duty, & brightness of your

The Epistle Dedicatory.

glory invite me to you. The ingenious Author of these *Disquisitions* by his last will and Testament, sadly ingaged me (as Co-executor with his dearest Brother) to present with a learned Legacy, the History of *Tobit* in Hebrew, *Clemens Romanus*, *Lyræ* on the *Psalms*, with *Rodolphus Postils Manuscript*. Be pleased to accept them as a testimony of his filial Respects, whose great abilities were an Honor to you while he lived, and do still survive in his Labours now he is dead. He was a man of a single life, only wedded to his Book, and so had none but a Spiritual issue to keep up his name. He was both father and mother to two elaborate

The Epistle Dedicatory.


elaborate Treatises. And some conceive the pains and travell about bringing forth the yonger (though more spiritual) Man-child, might cost him his life. Since then he breath'd forth his last spirits into this Treatise; surely this infant Treatise, this posthumous Orphan will be welcom to its *Grandmother* even in its swadling clouts, to suckle it, take it into her arms, and be a Foster-mother to it. I intreat and hope you will not misinterpret this pious boldness of

*Your most devoted
Orator,*

T.H.

To the Right Worshipfull
Sir William Goring, Baronet.

Noble Sir,

 He Author of this Treatise lived as deep in your affections, as you lived high in his devotions. His great studie was to advance you in Spirituall, yet he was willing to return some considerable Retributions to you, so far as he was intrusted by you, in Secular affairs. You are now pleased to lay that weighty employment upon me alone, in which I ever found him a prudent and faithfull Assistant. And I shall pray

The Epistle Dedicatory

pray that your many undeserved Favours, and the honour of so high a Trust, may be in some gracefull proportion answered, by the happy success of charity and service which I owe to so Noble a Family, and so great a Charge.

Sir, this Book will teach this corrupt Age the necessity of Regeneration, by which whosoever is entred into the Kingdom of Grace, hath the truth of his first Baptism by Water effectually sealed unto him, and needs no second Water-Baptism to transmit him into the Kingdom of Glory. They who are baptized by the Spirit of Christ unto Regeneration, and by His blood to Justification, shall by the help of the same Spirit be more and
more

The Epistle Dedicatory

more baptiz'd unto further degrees
of Sanctification. That You and
Your dear Relations may know
and feel the power of these Myste-
rious Truths, (with as much sweet-
ness and comfort as I wish to my self
and mine) is and shall be the prayer
of, Sir,

The faithfullst of your
Servants,

T. H.



To the READER.

CHRISTIAN, Beloved and much Reuerenced,



AVING not long since offered to the publike & thy view, some account of endeavors for the preservation of the Gospel of Peace in this Nation (for that was my aim) in the received and accustomed way of sustentation of the Ministry, service and servants thereof, by due and stated Tythes: (Which Discourse was, and ought to have been, for the general thereof, chiefly Political) That I may not seem to have been altogether a trewant at home, and in just and necessary redemption of my reputation, to have looked sometimes to mine own, I have adventured on what follows more suitable

(a)

To the Reader.

1 Cor. 13. 16.
He that loveth
his brother,
abideth in
light, and
there is none
offence seen in
him or
from him,

1 John 2. 10.
Do all things
to the glory
of God, be
without of-
fence to any,
Jew or Gen-
tile, or the
Church of

God, even as I
alsoinal things
please all men,

1 Cor. 10. 32.
He that loveth
&c. Though
all be pure,
yet it is evil to
him that eat-
eth his meat
with offence
of another.

It is good not
to eat, nor
drink, nor any
thing, where-
by a brother
is offended,

Rom. 14. 19,
20, 21. Take
heed your due

power become not an offence, 1 Cor. 8. 9. If my
while I live, to prevent his displeasure, ver. 13. For all is not expedient, that is
lawful, 1 Cor. 6. Wo to the world, because of offence: If thy hand or foot be oc-
casion of giving any, rather cut it off, and cast it from thee; it is good for thee
to enter lame or maimed into life, rather then having two hands, or two feet, to
be cast into fire everlasting, which it seems must follow of offence, Mat. 18. 18.
and see Mark 9. 45. Mat. 9. 47. In his example where a tribute was asked, not due,
yet rather then offend he wrought a miracle, that the collectors might not be
disappointed, Mat. 17. 26. The servants of the Lord must not strive, 2 Tim. 2. 24.

table both with expectation from my cal-
ling, and the course of my Profession,
which is, *the study of Divine matters*;
whereof I am (*by the grace of GOD I am
what I am*) an unworthy Minister. In both
equally have I endeavored *to serve my
God in the Gospel of his dear Son*: In the
former, by setting my shoulder to up-
hold his House, which is like to shake as
to the visible outward sustentation there-
of: in this later, by illustrating one of the
first and chief mysteries that lets into it:
but with the fate of *usury*, fore spo-
ken in the Gospel, *The first last, the last
first*; for this was composed before that
was thought on, when the things (not
yet fully determined of) were under dis-
cussion, and thou wilt perhaps guess no
less, by the complexion of the whole,
and the aspect of sundry parts heeded. Ho-
ped it is, that it will displease or offend

none

To the Reader.

none, which is a part of my Religion, either of those were so earnest for keeping what they had, or that have succeeded in a partial Reformation: The one may see some of his choice tendred to his view perhaps in a more rational way, then he had observed before, deeper founded, and served up to his affections by the natural way of his judgement: The other, hath his very Reformation pleaded for, (calmly enough both) to a degree of improvement, not hitherto much mentioned, and that in the heart and inside of an unquestioned Divine Myserie, the form that gives life to the thing. And if Scripture be Rule, and we resolved to do only we know what, is it not like (upon the considerations proposed, & also digested) *In the Name* will proceed any further, but all must now, what some pious and learned have done long since, come over to *Baptize INTO*.

I cannot be ignorant, since the first composition, what stirs and tumules have been raised all over, *from Dan to Beersheba*, from one end of our Land to the other,

To the Reader. T

both by Baptists and Ana-baptists (to say nothing of Sebaptists, Kata-baptists, No-baptists, &c.) (To whole stubborn and violent oppositions, unto the calm and prosperous receptions of former quiet times, God give a better issue then they had in Germany, where a combined opposition of Tythes, that should have supported a Ministry to further peace and order through all) and Pædobaptism, the usual way of entering into the profession of the Gospel: These at first, as in *See* History, proved but a flattering prologue (*Populo ut placerent*) to many a dire and dismal Tragedy) whose satisfaction therefore it might be expected, I should have taken the occasion given (and as the Argument led me) to attempt: but considering the nature of those consults, fit enough to stand off aloof by themselves: the compass of their Controversies, wide enough to take up the labours of the parties interested; The multitudes that have list-ed themselves already into that War, (it might favor of *maius in modum* to put my sickle into their harvests) but above all, the
small

To the Reader.

Small increase my dulness hath been able to make of Disputation-meeting, conference, study, or any impression tending toward clear light, or immoveable firm certainty in the business; I have therefore thought good, to let things go as they were at first, and are (Postscript and all, with but some small alterations) leaving it to others to work out (if here be any thing may serve them that way, tending that way) what their active inquires can take occasion of from hence, to the removing of all scruple and doubtfulness, in a matter that yet seems as dark (though confidence be bold enough to the contrary on both sides) as was the Rite it self, delivered first among Clouds and Tempests, upon the top of Mount Horeb in the Wilderness.

Nor may I fear of having overstaid my tyde, if I have any thing might have been seasonable, for the times are yet thirsty of truth, sensible of mistakes, gasping for reformation (the subject of all good mens prayers and tears) and times of peace and quiet order have been wont

to

To the Reader.

to be looked upon as affording better opportunity, calmly and kindly to ripen to Perfection and Maturity, all endeavors tending this way, then when *inter arma silent leges religio obmutescit, sana ratio exulat, vi geretur res*, The strong man goes away with all, Sovereign Power is alone Master at top, and looks, and must, and will be obeyed, in despite of whatsoever speaks Reason, Order, Equity or Piety.

Where I have either ventured for any new Discoveries, or made bold to recede or oppose what hath been generally received, I had much encouragement from ONE (worth ten Thousands) whose great Learning and Piety the World knows, and whose Candour and Christian condescension, *To make himself equal with those of the lower sort*, I can never sufficiently magnifie, whose Grace both cherished my conjectures as probable, and might lead to Truth, if they proved not so, and stablished my bashful confidence, by that he himself was not now to begin to baptize INTO. So
that

To the Reader.

that I stand not altogether alone : or if alone, in the way of Truth, or nearest probability, the inconvenience of solitariness will easily have amends in freedom from Error ; As he spake in the Orator, He had rather be the first of his noble Family, then the last, though many had went before : So it being more happy and safe to be one in the right, then of a Multitude, *hand joyned to hand*, as *SOLOMON* spake, to go or doe evil.

If by any thing thou here receive any benefit, *Give G O D the praise, for I am a sinner* : Or, if thou dissent, remember thou wast baptized ; Thou didst then promise to forsake the Devil and all his works, Envy, Wrath, Malice, and all such rancorous and bitter passions are notoriously such, and undeniably, (the Spawn of that infernal fiend, generated in the corrupt carnal hearts of men (Whence Saint Paul, *Be angry, but sinne not*, retain it not till night (to part enemies) nor give place to the Devil, *Eph.*

To the Reader.

4. 27.) and then I dare trust my self with thy rudest affections, deal with me as thou wilt; as thou darest. Thou wilt not turn Apostate, forget thy vow, cancel the Oath of GOD, renounce thy renunciation, and re-embrace the forsaken Serpent: This granted, I am secure of thy bitter and venomous passions.

As to the Treatise formerly mentioned, one word more I would crave, to reflect on what is there in *Chap-29. pa. 229.* which hath been so interpreted by many, as if I did wish ill to the *Divine Right of Tythes*, contrary to my promise, *page 7.* not to meddle with it, and my repeated professions and protestations. There is no such thing: I disavow it: I disclaim it. The Words heeded have no such matter, taken with due circumstance of Antecedents and Consequents. They might have been plainer, by sparing four syllables more, which may be well, if must not be necessarily understood, by insertion, thus: *Equal in this too that Levi's*
part

To the Reader.

part it is good as the best, and if we had any
better or higher (FOR OTHER) this
would no doubt come out with the highest:
But we have (FOR THEM) none.
Our Tribes pretend not to a partition from
heaven any of them, and therefore Levi,
&c. which is that I meant, and the words
(darkly) have it, and no more nor other.
What sense had been else of bringing in
after Levies part by it self in inference, if
the censure had not there been onely of
Joseph's, Benjamin's, and those that were
Lay, upon which prestruckion, and a Di-
vine Right granted to be for Them none,
it will then rationally follow, as it does,
And THEREFORE Levi, (not hi-
therto declared of) should not take it amiss,
if HE (as they) were not preferred (if
it should prove so, for this necessary du-
bitation to the sense is also inserted) to a
right of another sort, above other his bre-
thren, but be content he had as good as
the best. (This is the fourth time I make
uniform Protestation this way) If all
b will

To the Reader.

Апoc. 27.11.

will not satisfy, & deliver him from it. He that
will wrong himself, his judgement, his
friend, the truth, nothing can hinder
but he may continue to do so: **Let him
wrong still.**

Occasion taken by what Mr. Selden hath
in his Book *De Jure naturali &
Gentium*, Lib. 2. Cap. 3. to discourse
of Christian-REGENERATION,
upon that known Text of *Job. 3. 5.*
Except a man be born again, &c.



Here (after due parts of Pre-
face) the things there deliver-
ed, Of the making of Prose-
lytes, Initiation thereby, Re-
generation, &c. are borrowed & brought
home for illustration of that Text, with
supervenient Amplifications, not unne-
cessary.

And improved for farther use in five
Derivation of Consequents.

1. Whereas much of Christianity had
root in Jewry, the Sacrament of our
holy Communion is thought to have
come from a Grace-Cup, and any ori-
ginal of Christian Baptism, is seldom
looked into. Probably it may fetch its
root from baptizing of Proselytes in
Jewry.

Jewry (which Rite was used in admitting them) and be nothing else but old Hebrew Baptism, new Christened by our Saviour (against or beyond what is received, that it bottoms lowest in the new Testament, in him or Jo. Baptift.

Which is the liker from the same name Common to both, the same general nature, the same Rite, End, Manner of Administration (by Washing) and Persons partakers, which among the Hebrews were even Infants, and these never excluded by the Christian-Catholick Church.

2. *The use of God-Fathers taken up at first, continued all along, held on to our times, and no one knows whence, may (not improbably) derive it self from the Triumvirate (a Court) for admission of Hebrew Profelytes; the rather for that they were then stiled FATHERS after to the baptized, and ours have carryed the face of a Court with us, and been so stiled.*

Which improved yet farther, That the whole eldest, and to us continued way of

of Baptism, by Interrogation, stipulation, solemn promise and profession, &c. may (not unlikely) be of the same derivation and pedigree, with hint for farther search.

And yet more, that most of old Christianity is from Jewry, instanced in, Title of publick Service, Liturgy, names of distinct offices, as Patriarch, Apostle, Bishop, Elder, Deacon, yvith Gospel, Church, Degrees of excommunication, &c.

3. Endeavours in a new way toward stating and resolving that great controversie of the Schools, *What was the true difference between Johns Baptism and Christs? scil.*

By conjecturall assertion, that Johns was only of proselytes, Christs of Christians: His into the old Law, this into the new. One of water, the other of that and the holy Ghost. And if it be objected that Christ was baptized, and other Hebrews not capable of Proselytism: This shewed capable of manifold answer.

Or, by the way, that Johns might by the Text be nothing else but a solemn and penitentiall washing, such as the Hebrews often used, (in which use it might prepare

prepare our Saviour for his great Office immediately brought into the cupon) *Math. 4.* with sundry reasons for the probability hereof, as from *Josephus*, &c. especially this inscription, That in *Jewry* and all abroad it was received, that washing did sanctifie and purifie even the inside even the soul from sin.

4. The true Reason undaunted to be assigned of the early stirres, *Acts 15. Gal 2.* &c. of bringing in Christian Circumcision as well as Christian Baptism, scil. that it might be to keep them together, which had liu'd not to be parted in matriculating Hebrew Proselytes; for Baptism one Rite was admitted by Christs order. And so Mr. Medes sits undauntedly set aside, who makes the doubt, Whether Ceremony or no Ceremony? And if Ceremony, then Circumcision? This not, for Ceremony was already taken in in Baptism by Christ I: *inquit* *et* *idcirco*

Conjecture also of the reason, why diuers Christian Churches do yet retain Circumcision who they are that they do so: and many haue done so all along till the Reason of all, FOR that they found it with Baptism.

Baptism in and into that Law they land
we do yet retain.

5. Some rays of light struck forth toward
illustration of sundry dark places and things,
chiefly in St. Pauls mysterious Epistles, as
of Renovation, the old and new man, born
of God, Dead to the world, &c. Besides, from
St. Peter and St. John. But especially the
Context in this John 3. cleared and made
coherent, &c. With Recapitulation and
Conclusion.

This digitation of thoughts breeds further in-
quiry (chiefly from that dark Text of baptizing
IN THE Name of the Father, Son, and Holy
Ghost) and resolved that it is not from the let-
ter of the commission in Matthe 28. 19. which
prescribes IN THE Name of the Father, Son, and Holy
Ghost.

- For illustration whereof,
1. Noted the consent of Copies for the words,
and for the interpretation, as said.
 2. Declared the various acceptations of the recei-
ved In Nomine; or, In the Name:
For 1. Invocation, 2. Auctorization. 3.
Initiation;

Initiation, The difference of which is
shewed.

3. Pitched upon, that the last is the best: For,

1. It is plain in this Text.

2. No less evident in other Texts. The differ-
ing reconciled.

3. Holds out fullest the nature and intent
of this Sacrament, which being for admission,
this declares it to be so, by baptizing IN **NOT** O.
An observation and enumeration of sundry other
sects that have baptized as well as we; and that
this best parts us from them at the Door of
our entrance, by expressing admittance To **CHURCH**.

4. This bath, and hath had much counte-
nance all abroad, from Greece as much as may
be expected. From Latium some, in Teruilli-
an and St. Jerom, though the most follow the
old Latine, In nomine. The Greek Fathers
cited particularly; and some (taken for) Coun-
cels, with the sparks of light (very many) that
since the Reformation have broken forth to di-
rect this way.

All submitted to censure, **CHURCH**

2. Declared the various reception of the rite.
OF In Nomine; or, In the Name.
For 1. Inocentius, 2. Inocentius, 3.
Initiation;



O F
Regeneration.

S E R M I.

— Except a man be born *AGAIN*, (or from above)
ἄνωθεν) he cannot see the Kingdom of God, Joh. 3.3.

CHAP. I.



AN was once in a state of happiness, chiefly for that he was born happy; That Bless'd condition was annexed to his Beeing, neither could he Be, but he must therewith be happy, as it were by nature and Patrimoniall inheritance. But, alas! this so happy estate lasted not long; 'twas extreamly good, and such advancements have never used to approve themselves to the world by length and duration. *Habitus corporis extremè bonus maximè periculosus*, is a rule approved by the Physicians, Exactest health speaks worst danger of Change, and from the wisest of Politicians, the wittiest of Poets, — *Summisq;*

B

negatum

(1) Nam ut paulo ante, qui superiorem illam sectam amplexi sunt contumeliosus in B. Virginem opiniones asperserunt, Sic isti in contrariam partem declinantes, extremam in noxam & perniciem inciderunt, ut Philosophorum celebre illud dictum in ipsis comprobetur, (ἡμετέρας ἰσοτήρας) Extremitates Aequalitates Epiphani. l. 3. bar 79. c. 12.

(1) Ac fabri quidem ararii, & qui ex argilla vasa fingunt, cum aliquid verustate obsoletum renovare cupiunt, primum illud confringunt, ac deinde iterum constant : Baptismus autem nos deum constat ; non igni sensibili sed Spiritus flamma spurcitiem omnem excutiente atque abolente. Nicet. Commentar. ad Gregor. Nazianzen. l. vii. c. 40. cap. 8.

(3) Et quam ob causam, inquis, hoc quod nobis peccata concedit, non lavacrum remissionis peccatorum dicitur, nec lavacrum purificationis, sed lavacrum Regenerationis ? Quia non nobis simpliciter peccata concedit, nec simpliciter nos purificat malis actibus implicatos, sed tanquam denudatos Generatos efficit. Nam denud nos condit & conficit, &c. Chrysost. Homil. 60. ad illuminand. Tom. 1. p. 710. Ut igitur statuat auri metallo confectam aliquanti temporis metis fumo & pulvere & æruginis sordibus coinquinatam cum artificis manus acceperint, renovant fornacis ardore, & splendidam nobis lucidamque demonstrant : ita & nostram naturam Deus æruginatam mole peccati, & malorum gestorum fumo violatam, & omni pulchritudine, quam primo ei donaverat, denudatam, in illos aquarum fontes, tanquam in conulatorium mittit : & pro flamma, Spiritus gratiam subministrat, & exinde rudes effectos etiam solis radiis elevat clarius lucentes, veterem hominem conterens, novum autem ostendens longe meliorem. id. ib.

negatum Stare diu. This so happy estate therefore lasted not ; and the unavoidable change, not but as in extrems it uses to be, from one extreame to another : Out of the Heaven then so noted by the (1) Christian long since, and here it took place to the full, From the pinnacle of a Temple to the bottome of a Pit, From the highest of perfection to the lowest of defection, From the top of all happiness this fall was to the worst and lowest of all kind of misery. Whereby was caught a woful bruise : Poor Man ! thou feeblest and compleainest of it to this very day, nor have some thousands of years worn off all grief and anguish from thy distempered either body or soul, And yet were not thy case wholly Miserable, if any way Amendable. But as a crackt Bel that admits of no reparation of fracture, it must be molten, or it remains good for nothing ; Or as a Goldsmiths vessel, so bruised and battered (2) by unlucky fall,

that in vain is the Craftsman's assistance called in, no Art can repaire and soder it to former use, but it must to the fire and furnace, to be wholly New-Made : So universally and irrecoverably was Man mischiefed and spoiled in all his powers to Good, and abilities against Evil, that there needs a total Reformation and Renovation, the frame so out of frame, that (no talk of amendment) the Whole must be taken in hand, and (3) New-made, or else Man is lost and undone as to the state of two worlds. This is usually known in Christian Schools by the name of a *Second Birth*, or *Regeneration*, and hath here its necessity declared and demonstrated to a great Scholar, that

yet it seems had not learned this point of necessary Learning : In the state of lapsed, decayed nature, no good is to be

be expected, and *Verily I say unto thee*, (says Christ to Nicodemus) *unlesse a man be* (so new formed and made as to be) *Born Again*, *he cannot see the Kingdome of God.*

The words our Saviours, (the best Teacher) and spoken as they were to a Great Name, not inferiour to any of his time, *Rabbi Ruler Nicodemus*; Who being (as *Gualter* on the place) a professing, eminent Pharisee, did, no doubt, much rely upon that Pharisaical-natural-performance, hoping thereby to earn out a good estate toward God; chiefly by the advantage of his Sect (*the straitest* of his Nation) by his So being and Doing even to merit eternal life. Our Saviour Catechises him better, (and that his scope, says the same Authour) assuring him that *in Him*, or *us*, that is, in our corrupt natural nature (if I may so speak) *dwelleth no good thing*, (*flesh and blood cannot inherit the Kingdome of God*, nor is Corruption prepared to enter into life :) A man must be transplanted into a better stock, before he can bring forth acceptable fruit to God, renewed, advanced, purified to higher and holier capacities and powers, yea, Metamorphosed, and exalted to another Heavenly nature by Grace, or else he is unfit to look him who is LIGHT in the face: And *verily* (says Christ) *unlesse* (to his naturall Birth) *he be again so Born*, *he cannot see the Kingdome of God.*

That is, in our first state of being we are all utterly lost, if a man remain but what his parents left him, He is *verily the childe of Death*. *David* spake it to his Prophet only in a Parable, but it is really true of all the sons of *Adam*, They can make out themselves no better fortune, but they *live onely to Die*, nor may their best endeavours help them so much as one step in the way to everlasting life. A Felon may get, but can never keep, what, under his guilt, the Law disables him to own, and he that is not *rectus in curia*, is deprived thereby of his otherwise due rights and privileges: Even so, saith Christ, *Without me, ye can do nothing*, Be ye whatsoever ye are, or would, *the tree must be made good before the fruit*. He that is born Man, must be exalted farther and higher, beyond common humanity, by heavenly Birth,

birth, or else, be what he will, or do what he can, He is not, he acts not the Child of GOD. The summe is, Of our best works of decayed nature in old state; there is little or no hopes to Heaven, our very righteounesse is sin, our piety guilt, our religion abomination, and *Unlesse a man be reformed to the heighth of an accessory regeneration, and more then amended, new born Again, He cannot look to see the Kingdome of GOD, what, and who is invisible.*

A strange and spiritual Doctrine to the grosse conceit of a Carnal Pharisee: who measuring all things by lower human reason, and entertaining nothing but according to such præconceived notions, is startled into little lesse then a phrensie of conceit; and so absurd as to vent those thoughts

by (1) words importing a second natural Birth, to make way whereto, he admits necessarily a præsupposition that he might and must reenter his Mothers wombe, that he may be so born, All which (from so many improbabilities to be clambred over) might well draw forth their mention in form of a doubt, *Whether?* and this doubt question of the thing no lesse then the possibility, *CAN these things be So? CAN a man be born again?* Is it possible he Should enter *Again into the bed of his former Creation, that he may thence be so new Born?* ver. 4. Our Saviour meekly instructs him,

and not so much chiding, as gently leading him out of his Error, shews him both the Thing and the Manner, ver. 5. What, and how: That he must be so born, and that birth be of water (2) and the Holy Ghost. For, *That which is born of the flesh, is flesh* (alone) ver. 6. *That onely is born of*

(1) Solet hoc evenire personarum Ecclesiarum pastoribus, ut si nemo illos arguat, ipsi inscitiam suam ineptissimis questionibus & propositionibus publice prodant. *Gualter. Homil. 7. in Joan. 1.*

(2) Cum enim duplex sit homo, ex anima & corpore compositus, duplex quoque est purificatio: incorporea quidem, incorporeo: corporea verò,

corporeo. Et aqua sanè mundat corpus, spiritus autem signat animam, ut abluti in corpore aqua munda, & repurgati in corde (spiritu Dei) accedamus ad Deum. *Cyrl. Hierosolymit. Cateches. 2. p. 16.* Cum homo sit compositum quid, non simplex natura, ex duobus attemperatus, corpore nimirum sensibili, & anima intelligente, gemino quoque opus erit ei ad regenerationem remedium utrique quodammodo affini & amico. Spiritu namque sanctificatur hominis spiritus, aqua verò sanctificata, corpus. *Cyrl. Alexandrin: Comment: in Joan. 1. Tom 4. p. 147.* Quandoquidem homo duplici natura, hoc est animo & corpore constabat, duplicem quoque purgationem nobis dedit, nempe & per aquam & per spiritum: sic nimirum, ut spiritus divinæ imaginis ac similitudinis decus in nobis instauraret, aqua autem per spiritus gratiam corpus peccati deleat, &c. *Jo: Damascen: Ortkodi. f. d. lib. 4. cap. 10.* And before them all, *Tertullian: The mind (saith he) not the flesh, is first in fault, Spiritus enim domiatur, Caro famulatur: and yet are they both in blame, Spiritus ob imperium, Caro ob Ministerium. Igitur medicatis quodammodo aquis per Angeli interventum, & spiritus in aquis corporaliter diluuntur, & caro in eisdem spiritualiter mundatur. f. de Baptismo: cap. 4 p. 257:*

the Spirit, is Spirit: Marvell not therefore that I said unto thee, A man must be born Again, for Except a Man be so born, he cannot see the Kingdome of God.

So that two things the words then naturally give just occasion to insist on. 1. Their subject, Regeneration (as a simple Theme) *Unlesse a man be Again Born.* 2. The consequent or effect of this precedent cause, supposed and implied in the denial of that consequent or effect upon the absence or exclusion of the cause, *Except he be so born, He cannot see what is Heavenly.* Begin with the former, (Regeneration) *Except a man be born Again, &c.*

And hereof, before I come to the main I aim at, two things more I crave leave to Preface by: One of the Word, another of the Thing. Of the Word, thus.

1. Whereas our authorized English Translation has here *Verily, unlesse a man be born Again*, with which word in the text is a marginal note of Reference, and the Referree gives choice, or *From above*, Though the former is usually taken, as best agreeing with the use most men make of it, yet the latter is the right and truer, as agreeing not onely with the Original (to us) *ἀνωθεν*, (consideratly by the old Latine rendred, *desuper*) but also with the scope and consequence of the place, (as well before as after) which make it May be thus, and renders it so indeed that it can very hardly be meant or translated any other way. For, Whereas the whole given is a set Dialogue between a great Critick in the Learning of his Nation, and our Saviour, of Heavenly things (mark the subject) and He had begun by telling our Lord, that he verily thought *He came down from God (above) else He could not doe the things he had been seen perform*, ver. 2. Our Lord answers by granting the thing, (How could he doe otherwise?) But withal he affirms more, Raising the particular instance to a general case, My self? Nay, I say unto thee, *No Man, Except hee make derivation from thence, (or from above, from that God) can so much as see or know any thing toward that Kingdome. That which is born of the flesh (here) is flesh, and can see only flesh or connatural fleshy things, That*

As, Every good giving and every perfect gift is from above, (ἀνωθεν) and cometh down from the Father of Light, Jam. 1. 17. 1o 1 Thp. 3. 17. and John 19. 11. Here in ths Chapt ver. 31. Ο ὁ υἱος τοῦ ἀνθρώπου ἦλθε καταβὰς ἀπὸ τοῦ οὐρανοῦ καὶ ὁ υἱος τοῦ ἀνθρώπου ἔρχεται ὡς υἱος τοῦ ἀνθρώπου. Qui superne venit, so Beza; qui desursum, so the Vulgar; qui est superius, so Erasmus. The verse after expounds it self, He that cometh from Heaven is above all.

which

which is born of the spirit or from above, that onely discerneth the things that came from whence, or belong thereto whereof it is: *Marvel not therefore that I said unto thee A man must be born* (or derive) *ἀνωθεν*, that is, from above, (for that is the word again) For, *unlesse he can truly pretend to such extraction, and finde the root of his pedegree in Heaven, he cannot look back thither again, or see the Kingdome of God.* When this had puzzled the thoughts of the grave unlearned Doctor (I may well style him so, sith Christ upbraids his ignorance) and his troubled mind, little lesse then phrenetically carnal, had admitted the raising of no lesse then a tempest of manifold doubts, *What? Can these things be? Can a man be born, and when he is old? May he return a second time to the former womb, that he may be so born?* No, says our Saviour, this needs not; Hee needs but *be born* (where he is) *of water and that sacred blast or insufflation* (*πνεῦμα*) which all know to come from superiour unknown regions, and that enough: Another of the same name, *πνεῦμα*, and perhaps some nature common, *bloweth where it listeth, here below, and men hear the sound thereof, but know* (as little as of this) *whence it cometh, or whither it goeth.* Such is the extraction and designation of this Grace and its work; which wonder not that I require of invisible production, for unlesse a man do so derive, or bee so born, (from whence, or to what he knows not, his hopes are little to or toward the Kingdome of God. The sum is, A man must be born again, that is, from above; from above, that is, from Heaven; from Heaven, that is, be inspired thence invisibly, Divinely, or else he cannot doe the works that I (or any other good man) does, or (acceptably) look in any holy just performance to God above, that *dwelleth beyond the thick clouds*: *Marvel not therefore that I spake in the Metaphor, requiring such supernall extraction, to be born from on high, for unlesse a man be so born, he cannot, &c.* as before. This for the word, and setting together the (disturbed) frame of the Text, now as to the Thing.

2. Although the head of sacred Re-Generation be such

a subject (or article) of Christian Faith, that many things are spoken (and written) of it (with confidence enough,) and particularly this Chapter (and very Text) made a ground for them, (and many other besides) as if the New Testament spake of nothing more plainly, intentionally, clearly, and fully, yet such is the mistake, and things so far from being indeed so, that, not onely this place (so much confided in) has not the word *Regeneration*; (nor any of the same import, save by consequence and insinuation) Nor, having enquired with some diligence, could I finde it elsewhere above once or twice in this whole Code, (very seldom compleatly in this notion.) Once, 'tis beyond exception, in *Tit. 3. 5.* where Christian purification by water is styled

ἀποκύματος ὕδατος, the Laver of Regeneration, and has annexed to it fitly, the Co-assistant operation of the holy Ghost; And that of S. Peter 1. — 1. 23. *Being born-again not of corruptible*

semination, but incorruptible, &c. may perhaps look that way: But for that which follows there in the next Chapter, *As new-born Babes desire the sincere milk of the word, that ye may prosper by it*, and our Saviours promise, *Ye that have followed me in the regeneration*, and my text,

These are so far from expressing a Regeneration, that the first and last have not the word, nor the middlemost, in any likely interpretation, the Thing, (as neither many other places, (the subjects of like abuse) wrested yet about to serve

ends, and pressed to confesse that they meant not, nor ever knew:) For, in 1 *Pet. 2. 2.* the Apostle onely fetches a comparison from young and tender infants (1) *Now-born*, not

New-born, as the Original word gives plain) whom hee would have desire the food of their souls, with as much sincerity, and free from guile and hypocrisie, as those tender babes do their natural food, (Much to our Saviours Doctrine,

Matth. 10. 15. to receive the Kingdome of God as a little childe, and as he calls that pattern of humility and simplicity, and sets it before his turbulent ambitious aspiring Disciples, *Matth. 18. 2.* which (2) S. Paul forgot not to take in-

to his rule neither,) And that promise of our Saviour, *Mat. 19. is onely of compensation his faithful followers shall*

have,

Mat. 19. 29.

(1) *ὁ ἐκ νεότητος*
verba. *Spqz*: 1. *et*
modo nati infan-
tes, Beza. sicut
modo geniti in-
fantes: so the
old Translation.
As infants even
now born: so the
Rh. mits.

(2) *ἑστέ ὡς ἡλικίαν*
Brethren be
not children in
understanding;
Howbeit, in ma-
lice, be ye chil-
dren: but in un-
derstanding be-
come as little men.
1 Cor. 14. 30.

have, (Disciples, or whosoever forsake any thing for him,) *in the Regeneration* says the text, *in seculo futuro*, expounds it *junius*, in Christs temporal Kingdome yet to come (and after the first resurrection) on earth, expect the (1) *Millennarians*, but in the (2) *Renovation*

(1) Whereof see a Learned and ingenious Treatise, by M. Maton, on Acts 1. 6. *Lord, wilt thou again at this time restore the Kingdome to Israel?*

(2) Πανάγερσις, Kenascentia,--instauratio. Item universalis resurrectio. *Scapul. Lexic.* Novissimus hujus mundi dies, qui hic dicitur, quod eo Deus creaturus sit novum cælum & novam terram, hominẽque electum perfectẽ regeneraturus, ut *Mat. 28. 28. Pesor. Lexic. pa. 170. and see also Marlorat. Enchirid. loc. commun pag. 529.* Dux enim sunt Regenerationes, prima animarum ex aqua & spiritu in Baptismo, secundæ corporum in generali resurrectione, quæ quidem resurrectio dicitur Regeneratio vel secunda generatio. *Ludolph. de vita Christi. lib. 2. cap. 13. sect. 12.* In regeneratione cum sederit filius hominis in sede Majestatis suæ (quando & mortui de corruptione resurgent incorrupti) se debitis & vos in solis judicantium, &c. So S. Jerome expounds in *Comment. ad Matth. 19. Tom. 6. pa. 40.* Magnas quidem & admirandas res magnoque motu ac tremore dignas mihi, O homo, narras: Siquidem ita se habent, atque postquam satis concesserimus, ac in cinerem & pulverem dissoluti fuerimus Resurrectio & Regeneratio futura est. *Prince Josaphat to his ghostly Father Barlaam in Damascenus History chap. 9.*

(3) *Rom. 8. 21.*

(4) *1 Pet. 3. 13.*

therefore (hereafter) *ver. 27.*) *Jesus answers*, (as lifting up their eyes to the day of Judgement presently, and that future wonderful consideration of things and compensation) ye that have followed me! *Verily I say unto you*, ye that have followed me, (in this Generation, here) shall (hereafter, in that which is to come) receive abundant remuneration, For in the Regeneration (for (5) so the words are to be set together and construed, not as commonly, ye that have

(5) Illud verò in regeneratione, re. erri potest vel ad præcedentia, Quæ sequuntur est

me in regeneratione,

vel ad sequentia, in regeneratione quum sederit filius hominis, &c.

Duplex autem est regeneratio, una animorum in presenti vitæ, administrata per Evangelii prædicationem, &c. Altera est corporum, status futuræ vitæ, quem Paulus vocat *Redemptionem corporis nostri*, *Rom. 8. 23.* Hanc Petrus *Ad. 3. 21.* vocat *sempiternæ restitutionis omnium*. De hac regeneratione hic loquitur Christus, & hoc sensu ad sequentia referendum est, in regeneratione quum sederit, &c. *Nova Gloss. ordinat. ad Matth. 19. 28.*

followed

followed me in the regeneration (in this world) shall receive Thus and Thus amends hereafter in the next life, But) ye that have so followed me with losse of all things here, shall in the (1) Regeneration or Restitution of all things, in that world when all is passed away, and old things become new, receive large amends: And when the Son of man shall sit on his Throne (whom now ye forsake not in his lownesse or poverty) then shall ye also (in that *mundus*, or new mold of things) sit upon your several glorious thrones, and (as your number fits well) judge the twelve Tribes of your Nation of Israel. This was amends enough; likeliest to be promised, was here promised, and so (nor the other place) making any thing for present regeneration or change of Soul by being born of God, (though the word I confess be exact for it,) which word (in which sense) is (I said) seldome found in Scripture, (perhaps not above twice or thrice) nor the thing (save by consequence and insinuation) much oftner; for certain, here's no *Born Again* (as before) in this place. Yet, because the text is commonly so interpreted and expounded, and emphatically and plainly in ours allowed so translated, which the governing original may bear too by the help of implication not the very remotest, I am content, rather by occasion of it, then grounding my self upon it, to continue my thoughts on this argument: (for, ground to raise any thing upon I would have always firm, such as none can except against, nor will fail in time of trial:) And whereas here are two things, a Birth supernal, and the necessity of it, shall begin and end with the former, *Except a man be born again, or from above.*

(1) Rectius ad
lequens comma
reteruntur hæ
voces. Grotius ad
loc. So Beza but
read himself and
had observed it to
be read in five an-
cient Copies, con-
form to what hee
acknowledges a-
broad. So Muscu-
lus, and Marito-
rate, and Maldo-
nate, and the
Faber. Chry-
sost. Hom. 56.
in Matth. Tom. 8.
pa. 691. Hieron.
ad Matth. 19.
Tom. 6. pa. 40.
Bernard. in De-
clamat. col. 1006.
Augustin. lib. 20.
de Civ Dei, cap.
5. & 6. lib. 2.
contra Julian: ca.
8. & lib. 3. con-
tra dnm Egip. Pe-
lag cap. 3. &c.
The Syriack gives,
in seculo futuro,
which cannot bee
relate to ayme to
come.

CHAP. II.

AND this, you know, is a subject of common discourse, nor Pen, nor Pulpit have been sparing of their pains, and either way they have been more then very many things that have been exhibited to the world; the most good and

C

pious,

pious, some also true, and not but some (in so great variety, very like) grounded on mistake and tending to Error; Declaring rather what the speaker or writer meant (in the name of good) to affix and lay with reverence to so holy a subject, then what Was, or the truth or state of things (all things considered) would bear. I, that my Discourse may fit in with it self and be intire all of a piece, shall first take leave (with due respect) to lay aside what hath been said hitherto by others, as things already profitably known; And secondly, that what I intend intirely mine, may be either true or very likely, shall lay the most upon the resolution of this (I think most pertinent, though hitherto quite neglected) *Quare, What was known of this argument of Regeneration, in our Saviours time? Whether any thing? In what particulars it came forth? How tendred? How received, &c?* With relation whereto no doubt our Saviour spake as he did, to wit, according to the knowledge then on the Stage, or (as one would say, and as most men use) in the language of the times. For as he that would apprehend in a right notion himself, or deliver out fully to others who do not know what the Truth is, of any of the Mysteries of our Religion (as (1) Baptisme, Eucharist, Church, Sacrament, Excommunication, Absolution, &c.) It would behoove him farther then a bare and simple consideration of the import of those words at top, to dive deeper into the nature of the Things, the application, use and import of those words with us, and by study, observation, or otherwise, to acquaint himself what We mean, intend, or (2) Do by them (things to be known only from us) without which a very jejune and empty Declaration is like to be furnished out of so great and weighty matters: Even so, He that would to the purpose speak home on this Mystical subject our Saviour hath sanctified with the mention of his lips, as He meant, and must from him have been written

(1) Principio, quod attinet ad notionem vocabuli, præmittendum est, Baptismi nomen significare quamvis ablutionem. Itaque nonnisi usu doctorum Ecclesiasticorum accommodatum est, ut significet propriè unum hoc sacramentum ex illis septem novæ legis, quæ probavit à Christo fuisse instituta.

Gregor. de Valent. Tom: 4: Dissert: 4: par. 1.
 (2) Res audita non ita se habent, sicut res ocalis visæ & perceptæ. Hac de causa non sunt ea ita solida, quæ ego per auditum de ritibus Zabiorum ex libris ipsorum scio & addidici, sicut sunt apud illos, qui ipsimet opera illorum viderunt. *M. Maimonid: in More Nevoch. par. 3. cap. 49.*

down

down in the Scriptures, it would behoove farther then by the help of a Concordance and Lexicon, to know what the word might possibly hold forth in another place, or any where, to look and satisfie himself what it meant Here, what manner of Thing it was that was cloathed out as it were in the habit of this expreffion, or what the people, or times, that age did apprehend of it, which was questionlesse That was meant by our Saviour. A point and inquiry (no doubt) of manifold use, but withal of so unhappy neglect, that (as far as I can inform my self) it hath not at all come within the thoughts of any Writer on my Text by Commentation, Enarration, or otherwise, occasionally or purposely, in Tractate, Sermon, Common-place, or Howsoever, to bestow any considerable pains about, it yet seeming Alone that which must afford light to satisfaction. By like, it may not be the easier to begin first; *Difficilia qua pulchra?* Nay, we will invert, *Pulchra qua difficilia*, the acceptableness of the work may perhaps grow up under our hands with the painfulness of the labour, And if any thing can be found, it may be as a new Discovery to let in more light (into this profound and obscure mystery) and such an Addition as may lay in somewhat more to the general stock of knowledge, heretofore laid together by other hands. On therefore, *cum bono Deo*; nor may the untroddenness of the path repel or discourage a firm resolute purpose; God be guide, as truth our aim, and revelation of the hidden mysteries of Scripture, (not to be looked to or toward, but with trembling reverence) our scope and reward: Our Saviour says, *Except a man be born again, &c.* and what was believed, known, used about it in those times in which he lived and said so?

CHAP. III.

Inswer, Many Things. The Thing, (1) the Effects, the Rites, the Ends; in general, Regeneration was then an

(1) Many of the things next following, I confesse to borrow from M. Seldens de Jure nat. & gent. l. 2. c. 2. & 3. Before, I had them; but dark, lame, scattered imperfect; plainest and fullest in that most learned man: Mine be only the translation and application to this purpose.

more, (*Profelyti domicilli*) a lower sort, which were so far initiated that they might, (1) associate and converse with the Hebrews even in their own Territories, (but as strangers,) And these had not much done unto them: Onely with some few ceremonies they were bound over to keep (2) *Noahs* seven Commandements, (the reputed summe of the Law of Nature for Divinity and Morality, out of which *Moses* Ten Commandements were after drawn, or most of them) And a few other things, that they might not offend (their Masters) the Hebrews, among whom they were permitted to live, But the fruit of this initiation did not pretend to look to any great matter, far short of so great a change as might intitle to a Renovation, or *Born again*, and therefore I have accordingly soon done withit. But besides these of *Habitation*, qualified to live and converse with *Israel*, there was a second sort came up farther to a Copartnership or fraternity with them in their Religion, and the priviledges therof called.

2. *Profelytes of the Law*, or *Profelytes of Righteousnesse*, (*Profelyti iustitia*) which were as the *Cives facti*, the other as one compares, the *Cives nati*, of the Common-wealth of *Israel*; And these as they were initiated with more ceremony, so no doubt was made, those rites were in them effectual to higher purposes then the former, namely, to obliterate all they had before of corrupt *Gentilisme*, and to render them like men dropt out of the clouds, wholly changed, Renewed, *Regenerate*, (as this morning born infant) naturalized Citizens of the community of *Israel*, and so estated in a participation thereby of their Law, Liberties, Priviledges, Hopes, Religion, and all the happinesse such an holy Communion could promise the true members thereof in this or the other world.

ditur in Gemara Sanhedrin, omnes gentes observare tenentur quia iccirco vocantur
 מצוות אברהם *septem precepta filiorum Abrahæ*. Ex his (quemadmodum in Sec.
 2 apud R. Moslem in juda-hæzquet *Yegimim*) fient Adamo data sunt: nimirum
 ab Idololatris c. 2. Maledictione Nummi Divini: 1. Cæde: 4. Adulterio: 5. Fidei
 c. 6. Insuperque quorundam esset curate ut illa præcepta observarentur. Super his
 additum fuit, ne membrum vivo animalis impetatum comederet; his verbis: וְלֹא
 תֵאָכְלֵם מִדַּם הַחַי חַיָּוִת *et sanguinem vivæ comedas* (or against eating of blood; which whither renewed or
 14. c. 2. *Tractat Profetæ*). Hæc sunt præcepta, ob quorum violationem ut ex

(1) *This man is qualification much like as, To be a Christian in any | fort, is to live a- | among us: for* *For. is an enu- | meration by our Law: See Daniel's History: in Edw. 1. p. 160. Stow's Chron. in 2 Edw. 1. Fullers holy wars lib. 8. cap. 4. Especially M. Selden de Jure nat. & gent. lib. 2. cap. 6. pa. 14. 155, &c. Formerly it appears they were under the Kings protection by S. Edward Law, in Lambard. Ar- chæologia: p. 211. L. 29. Nay, all in- fants are by our Laws perpetually in sin, Col. Ap- pert 7. fol. 47. Calvins cap. 8. Institut. par. 4. chap. 50.*

(2.) *What they
write, may be seen
from the Hebrew
Dollars, in Ains-
worth upon Ge-
nel. 9. 1. & M.
Selden de Jure
nat. &c. 1. 10.
But take the best
account from one of
their own Law
Rulers of their Sy-
nagogues at Am-
sterdam. Septem
præcepta, ut tra-
ducat מִצְוֹת
der Olam; cap. 5
ut abhinc 6. ut
urto; 6. Ut indi-
Noacho septimum
arctum cum anima
continuit in A.G.
S. Scriptura ibi-*

dem in Sanhedrin probatur, etiam gentes mundi à Deo punitas constat. Eum vero qui illa observat vocarunt, **בְּרִי מִן הַבְּרִית** *pergrinum in habitantem*, quia in Israele morari poterat. Manasseh Ben Israel: in Conciliator: ad Deuter. quæst: 2. p. 231:

CHAP. IV.

The rites of making Proselytes.

THE Rites or Means (as 'twere Sacraments) in this Profelytizing or Regeneration were three: (understand, after the giving of the Law upon M. Sinai, where one of them, Baptisme being first appointed, of necessity till then, *sc.* from Abraham to Moses, the two former that were must needs serve the turn, but on this side Sinai they were three) Circumcision, Baptisme, and Oblation.

(1) Ainsworth on Genes. 17. 12. pag. 68. The first was a sign of the covenant into which they were

received: the second a sign (or means) of their purification. (compare the 24 and 25 verses of John 3.) for all Gentiles were held unclean: the third for atonement with God. Purchas: Pilgrim: lib: 2. cap. 2. out of Drusius. Pet. Kicius de celesti agricoltu, lib: 3. & Munster in 50. præcepta Moïsi are alleged by him for the continuance of Circumcision and Baptisme to this day, (which thing is true) and why sacrifice is omitted, see hereafter. But remember, All three rites passed at any time only on the Men, the Hebrew Law de lined ever the Circumcision of the other half of mankind: So, at first, but two rites could minister their initiation; since, but one, Baptisme. Cur autem fœminæ non fuerint circumcisæ, & an jus habuerint ad bona fœderis? Vid. Sharp. Symphon: prophetarum & Apost: part: 2. Epoch: 3. Quæst. 9. Quale item jus earum ad regnum Dei, non obstante istiusmodi circumcissionis defectu, apud Epiphani: Hæres. 3. Abionit: Tom: 1. pag: 160. — Placeat etiam observare, Amice Lector, vel si forsan antea observasses, in memoriam revocare, & fuisse antiquitatis & jam temporis esse, qui Circumcissionis hanc notulam utrique sexui, tam muliebri scilicet quam virili, imprimere perhibentur; iique varii variarum cùm gentium incolæ, tum religionum cultores. De Egyptiis (antiquioribus) Ambrosius: Quarto decimo anno circumcidunt mares, & fœminæ apud eos circumcidi solentur, quid ab eo videlicet anno incipiat flagrare passio virilis & fœminarum menstrua suntur exordia, lib: 2. de Abraham, cap. 18. Quod idem de isdem habetur (ex Strabonis Geographiæ lib: 17.) apud doctissimum Episcop. Montacutum, in Tom. 1. Originum Ecclesiasticarum, part. 1. sect. 52. *sc.* solenne ipsi fuisse *ἡ το πρεσβυτερη ἡ το νεωτερη* *ἡ το νεωτερη*. Nec minus de hodiernis, quæ non tam circumciduntur: quàm ex iudæis Christianæ, apud Purchas: Peregrinat: lib: 6. cap. 4. De Himalitis refert euthymius Monachus Zygabenus, quod Moyses prophetæ eorum & legislator de circumcissione & marium & fœminarum legem ferens, intermixxit etiam illis vino: Et mares quidem, inquit author, circumcidere Ebraicum est, fœminæ vero impudentia Moemethice proprium; scilicet ut circumcissionem in lege præscriptam hoc modo corrigeret. In Moemethicis, apud Bibliothec: pat: Græci Tom: 2. pag: 303. Et paulo post, docuit eos ut se circumciderent, viros pariter & mulieres, pag. 308. Eiusdem farinæ est quod de Afiaticis aliis Alexan: et ab Alexandro: In Arabia genti est, inquit, Cyrophages vocant, quibus necdum viri sed mulieres Judæis tractandi solabant; sicut de Andramite, Lydonum rege, qui primus Ebraicæ fœm. mulieres, fœm. proditus est Genial: dicarum, lib: 2. cap: 25. fol: 97. Quamvis non Arabiæ, sed Æthiopis sunt isti Cyrophages, apud Strabonem, cui nec circumcisio mulierum prorsus ignota. Geograph: lib: 16. Non dissimile de Jacobitis (Christianis) in Mesopotamia, Palestina, Syria, &c. sub Patriarcha iporum utriusque, & scriptum reliquit ex nostratibus Brerewoods, in Inquisit: cap. 21. p. 153. De Abyssinive & Æthi-

opius

opibus sub potentissimo Imperatore *Præbitero Joanni* (vulgò *Prete Gianni*, nostratibus *Prefter John*) cultum similiter Christianum amplectentibus, Idem in iisdem, cap: 23. pa: 165. Ant. Maginus, Geographi Nov: fol: 188. Georg: Sandesius, peregrinat: lib: 1. pa: 55. E. Pager. Christianograph. p. 166. imprimis autem Damiani: à Goes, pag: 559. De *Maronitis*, in Geographicis suis doctis. D. Heylin: pag: 153. Necnon de *Guineis* (paganis) Purchas. in peregrinat: lib: 6. cap. 16. Contra id quod palam obtinet, hæc omnia, fateor; live in scriptis hominum vulgariter vel non vulgariter doctorum, live in mentibus: Nec interim minus digna quæ vel observantur vel ex crebrentur vel notentur & in memoria teneantur quàm firmissima. Ex libris rerum cognitio: ex Commentariis autem gravissimorum & authorum qui imprimis fide digni sunt, hæc singula deprompta: Tute, Lector, judica, live quod verius live quod verissimilius ad libitum amplecti, vel si ita placeat repudiare permittis.

of their *Passeover* (as twere our Communion) must first be circumcised (as with us baptized) or else he was unfit and must not approach, as yet not censured among those of their Religion. And hereof is no doubt. But whereas for the requitenesse or expediency of their second ceremony.

2. *Baptisme*, they alledge that a little after in the story of the peoples washing of their garments before the receiving of the Law by order from their Governour *Moses*, as he from God, (1) *Exod. 19. 10.* and interpret it figuratively of washing their (2) bodies, *sc.* by Baptisme; And farther infer from hence a necessity (as well *præceptivè* as *exemplariter*) of the like washing of all that shall come over to the Law, If the place be viewed, judgement will perhaps be soon given (as of (3) many other wrested in, nay, turned quite round about to serve purposes) that it was found out rather to countenance the Rite after (for what reason soever) it was brought in and was desired to be kept, then affording any sound and substantial (4) ground to introduce it at first, or take it up when they were at liberty. I speak by what appears in the Text or from it, as it is come to

(1) And the Lord said unto *Moses*, Goe unto the people, and sanctifie them to day and to morrow, and let them wash their cloaths. From this precept the Hebrew Doctors gather their Doctrine, and practise for baptizing all whom they admit to their church, and covenant. Ainsworth on *Exod. 19. 10.*

(2) So they interpret other like places, as *Lev. 11. 25.* chap. 14 47. chap. 15 30. & chap 17. &c. Nor have they nothing before these times to countenance this rite, and that interpretation. So long before us in *Jacobs* time they make out his counsel to the stranger *Sichemites*, that they should cleanse themselves upon their coming over from their Idolatry to his faith, *Gen. 35. 2.* for a kind of baptismal washing. *Aben Ezra* gave it to the world in his Comments on that chapter; and *M. Lightfoot* has given it us from him, in his *Elias redivivus*, pa 11. In fartherance of which interpretation *M. Ainsworth* grants two things. 1. That those be there spake to, might be many of them Captives taken before in chap. 34. 9. 2. That by cleansing is meant purifying, which outwardly was according to the Law by washing in water, as *Levit. 15. 13.* *Numb. 31. 23.*

(3) A great fault! Scripturarum esse volumus quæ nostra sunt: as *S. Augustin* complained.

(4) Yet some Christian Fathers reflected on this place, as countenancing our Baptisme. Sicut in locatione vestimentorum (*Exod. 19.*) describitur nobis quoddammodo purificatio per aquam. *Cyriil. Alexandr. Glaphyr. in Exod. lib. 3. Tom: 1. pag: 319* Vid. etiam German: Archiepiscop. Constantinop. contemplat. in Bib. pa: 1, *Græc. tom. 2. pa: 131.*

us: That of *Guil. Paris. de Legibus*, which he applies to women onely, may seem fitly applicable to All in this case, (cap. 3.) *Intrant mulieres in pactum Abraha per quadam Baptismata & traditiones qua in corpore leges non inveniuntur.* They are cens'd with Moses people by rites not found in Moses Law. Howsoever, whether upon ground enough from the Law, as they pretended, or otherwise, certainly they used this ceremony, (you know what the word Baptisme meaneth; and whether S. Paul had any allusion to such Baptisme or reputed use thereof, in his 1 Cor. 10. 2. of all the Fathers being baptized into Moses, and passing through the Sea (like the molten Sea, or Baptisterium) I say no more here, but it would be thought on) But they (1) used, I say, this Ceremony howsoever, both to men and women, not sprinkling, but baptizing them all over, or washing them with a care exceeding diligent if not Superstitious that no part, so much as the bending of a joint might be left unwashen. This was done in the presence of a (2) *Triumvirate*, or three chosen witnesses solemnly assisting as *Godfathers*; not without the (3) nature of a Court for more solemnity, with explication of the Law over the Baptised as he stood in the Lavatory, and that by these overseers leaning over him, *suscepturi*, as they were about to take him up out of the water: Twice for failing

(1) Sed & nunc qui ex gentibus circumcisis ut Hamaelitis, Persis, Turcis ad Judaismum veniunt, ab ipsis baptizantur. Grotius in Annot. ad Evang. Mat. 3. 6. pa. 41. & hujus Baptismi Judaici meminit Scholasticus ad Javenalem, & Arrianus in Epistolo. id. ib.

(2) When his wound was whole then before three witnesses was he baptized, in which ceremony they covered the whole body with water. Purchas. Pilgrim. lib. 2. cap. 2. & Ainsworth on Genes. 17. 12. Quenlibet scilicet ejusmodi profelytum, dum stetit templum, triplici initiationum genere admitti solenne erat, Circumcisione, Baptismo (publice & coram tribus minime peracto) & oblatione. Selden. de succession. &c. cap. 26: And so it continues: If any one would be a Jew, he must first be precisely interrogated by 3 Rabbins or men in Authority, What it is that moves him to take this resolution, &c. In their presence he must be circumcised and washed, &c. Ludovic. Mutineus. de Spiritu Hebraici, par. 5. cap. 2. These three were required likewise at the admission of the other lower Profelytes, which was done without any Baptisme. Id. de Jure Nat. & Gent. 1. 2. cap. 3. from Gemar. Babil. tit. Abda-gora, cap. 5.

(3) Scilicet ipse Baptismus in seculis legis auctoritatem sequentibus actus habebatur forensis seu Consistorii Triumvirorum, sive publice sive ex eorum quorum intererat arbitrio, pro more consistoriorum. Adeoque patet ut existimeretur fuisse etiam in deserto atque intervallo quod tractamus, actus forensis id est a praefectis praestandus iudicis quae fuerint, &c. Selden. de Syned. Vet. Hebraeor. lib. 1. cap. 3. pa. 33.

both

both those greater and lesser commandments were so repeated. Before which the (1) *Competens* (as the word was used after in the Christian Church for him was ripe for baptism, or stood in *vestibulo pietatis*, as *G. Nazian.* phrased it) was in the first part of the same continued business of initiation by (2) Circumcision, if not (3) Baptisme it self)

(1) Vid. Hieron. Epist. ad Pammach. de erroribus Jo-an. Hierosol. Augustin. de cura pro mortuis cap. 12.--

Confession. li. 9. cap. 6.-- lib. de fide & operibus, cap. 6.-- de tempore Serm. 56, 57. & 116. (which three last are ad competentes) Pamel. ad Cyprian. Epist. 13. num. 4. ad Tertullian. de Bapt. cap. 1. n. 1. Duo sunt genera Catechumenorum (ut Rabanus docet) Unum eorum qui auditur conciones, sed nondum petierunt Baptismum, & ii dicuntur auditores five Audientes: Alii petunt Baptismum & dicuntur competentes. Bellarmin. de Bapt. l. 1. c. 1. & de Penitent. lib. 1. cap. 23.

(2) Post sinceram Judaismi professionem eum circumcidebant: professionem, sc. integram & perfectam totius Judaismi, & uniuscujusque legis Mosaicæ capitis: Nam si unicuique observare renueret fœdere sacro arcebat. Gemar. Babil. cited by M. Selden de Jur. Nat. 2. 2. And in this way might be fulfilled what the Learned Apostle writ (and perhaps meant thereof) to the Gentile Galatians, ch. 5. 3. I testifie to every one that is circumcised, He is a DEBTOR to do the whole Law. Bound: Why? Why not from some such accustomed formall stipulation and expresse undertaking at the ministratio thereof? So M. Hooker understood it cleerly, in his Polity, lib. 5. sect. 64. pa. 338.

(3) Præfectura juridicæ quæ Baptismo præerat profitebatur (*baptizandum*) profelytus ipse majorennis (malesolus qui annum 13. fœmina quæ 12. superaverat) legem Mosaicam se servaturum. Minorum verò nomine, idem ipsum profitebatur præfectura ipsa, uti in Christianismo susceptores minorennium seu parvulorum; saltem si nec parentes adessent qui id præstare possent, Selden: lib. 1. de Syned. Ver. Eb. cap. 3. pa. 34. Etiam Regeneratum dixere & Renatum quemque profelytum sic factum, velut infantem recens natum; &c. The reason, or reasonableness whereof may be derived from the first pattern and instance, for the holy Text seems to give us some such convention at the first institution of Legall Baptisme. Moses (the Mediator) is to carry the Articles of agreement, Exod. 19. 3. The Lord called unto him out of the Mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; yee have seen what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you unto my selfe, Now therefore if yee will obey my voice indeed, and keep my covenant, then ye shall bee a peculiar treasure unto mee above all people, for all the Earth is mine: And yee shall bee unto mee a Kingdom of Priests, and an holy Nation. These are the words which thou shalt speak unto the children of Israel. At verse 7. Moses called for the Elders of the people, and laid before their faces all these words which the Lord commanded him: And all the people answered together and said, All that the Lord hath spoken wee will doe. Whereupon follows order for the Sacrament at verse 10. If these things be thus, we have here the first bottome, (by divine information, and proceeding from no worse then divine example, at least approved thereby) of this part of necessary stipulation at Baptisme into a Law to bee obeyed; and so may better understand 1 Cor. 10. 2. Of the Fathers baptized into the Law.

to declare his *sincere intention to keep the Law*, and every syllable thereof, upon which condition onely he was admissible, for if he made exception but of Any, the least, there

(1) Artic. 11.

Credo perfecta fide, quod Deus omnibus opera ipsorum recompensaturus sit; omnibus, inquam, quotquot mandata eius executi fuerint: è contra verò puniuntur sit

was a stop, and no farther proceeding; *nay, the very hardest things were called out to be proposed*, say Munster and Maimonides, *that if a man were not very resolute, he might be diverted or repelled*. Serious and solemn pramonition there was also of the weightinesse of the businesse in hand, the worthinesse of the Law (and the received particulars thereof) the preferment of the change by submitting to it, the dignity of those persons into whose society there was intended Co-optation, *de justorum etiam* (1) *mercede, de peena iniquorum, de futuro seculo*, and such other things (re-

omnes, quotquot interdicta eius transgressuri sunt, Artic. 12. Credo perfecta fide, quod experefactio mortuorum futura sit; tempore scilicet illo quod Deo Creatori videbitur opportunum. Cujus Dei Creatoris nomen valde benedicatur celebreturque in secula seculorum. Amen. Two of the thirteen Articles of the Jews Creed, as it is represented to us in Buxtorf. Synagogue, cap. 1. p. 4. and by Genebrard about the middle of his works under this title, Canticum five cirmen in Symbolum fidei, &c. who had it (see saith) from the 101 page of the Hebrew Breviary. Another, the first of those Articles is, Credo vera perfecta fide, quod Deus Creator, gubernator & sustentator omnium sit creaturarum, quod idem ipse operatus sit omnia, oporetur adhuc, &c. The whole of so great account that it is bound up with the great Hebrew Bible Printed at Venice 1517, together with a large exposition, and this seal or censure put in for a close. Quisquis autem fundamentum arculumve omnium vel unicum evertat eique fidem non adhibeat, eum ad rempublicam Israeliticam non pertinere, as we have from the same Buxtorf, pag. 16. Now for the Christian side, and their derivation, (likely) or correspondence, hear first how the Catechised were to be admonished in Saint Augustines time, Narratione finica spes resurrectionis intimanda est, & pro capacitate ac viribus audientis, proque ipsius temporis modulo, adversus vanas irrationes infidelium de corporis resurrectione tractandum, & futuri ultimi judicii bonitate in bonos, severitate in malos, virtute in omnes, &c. lib. de Catechizand. rudibus, cap. 7. tom. 4. pa. 297. Alch. win has much to the same, in Epist. 7. ad Dominum regem: col. 1489. and Gregory Nazianzene, Crede præterea resurrectionem, Judicium, moriendum ad iustum Dei lanceum exigendam, to his converts approaching Baptisme, in Orat. 40. in sanct. Baptisma, cap. 51. As to the other Article of Creation, he had said before, Crede universum mundum tam qui oculis cernitur, quam qui oculorum obturum fugit, à Deo ex nihilo esse creatum & Creatoris providentia gubernari, &c. Nor is the Bridge or Passage from the old to the New Church left so in the dark that altogether unseen, for among other Principles, these seem to have been the very Doctrines of Baptismes in the Apostles time and words, Heb. 6.2. the resurrection of the dead, and future judgment, things then to be assented to; and the Apostolical Constitutions (styled) which pretend to give the Evening of the Apostles dayes, have (with other things too long to be repeated) some, of the Creation, Resurrection, &c. then to be assented unto, and professed to be believed, in lib. 7. ca. 41.

sem-

sembling a repetition of the Articles of what was then in their Belief or Creed) All, much in the sort that afterwards the first Christian Ministers took up to set forth their Sacrament of Initiation into Christ his Church (sc. not without interrogation, stipulation, promise, vow, surety, confession of faith, profession of purpose of good life, &c. of which more hereafter) and it may be perhaps no vain or frivolous conjecture to suppose they borrowed much of this (1) manner from them; not scorning to (2) adorn the holy Church of Christ with the lawful spoils of the former Synagogue, or to set forth the administration of that Sacrament which was of Initiation into the inherited faith of old Father *Abraham*, by the grave and decent ornaments they found and could without superstition borrow and bring along with them from the sons of *Abraham*; As I know not how *Levies* former sacred use could prophane or make any way unlawful unto followers what was in it self morally grave and good before, or that the costly Tabernacle or magnificent stately Temple could make it sinful to us to worship God in Temples made with hands, fairly built, or serve him in our best, and with our best, though as good as what *Aaron* or *Solomon* dedicated, Or that we must offend by keeping the places of our nearest and solemn approaches to Gods most holy presence clean and free from all noisome pollution, because of what *Israel* was commanded to take care of about that place where the GLORIOUS PRESENCE promised to discover it self in the Camp, (3)

Deut. 23. 12, 13, 14. But this by the way; I return. The party so circumcised as before, (if a man) and whether man or woman, so as but now baptized, When hee had

cundissimum afferunt; Sic quod ex corruptae Synagogae reliquiis eruitur Paetrarcharum in corruptam religionem adhuc spirans mihi videtur & Ecclesiam ex ornare, & ad primam suam lucem deducere. Gnebrard. in Epistol. p. 1212 Symbol. fidel. Judaeorum, p. 71.

(2) Thou shalt have a place also without the Camp, whither thou shalt go forth abroad. Et paxillus tibi esto (a paddle or shade staff) prater arma tua (beside, or upon thy weapon, so some; as thy Girdle, so the Septuagint) Britque cum sedurus eris foras, ut eo fodias & ruis: sus tegas excrementum tuum (turpitudinem tuam, Septuag.) For the Lord thy God walketh in the midst of thy Camp to deliver thee, and to give up thine enemies before thee, Therefore shall thy Camp be holy (or clean) that bee see no unclean thing in thee, and turn away from thee,

(1) Ab Hebrais discrimen hoc: (between Circumcising and Irenising) ut pleaque veteris Christianissimi. Grot. ad Matth. 23. 20-24, 511:

(2) Quemadmodum autem in magnis Superbarum adium ruinis marmor ac aliquid simile saepe effoditur, quod nos veteris praestant & commonet, & insuper ad recentium structurarum decus atque ornamentum facit; Aut quemadmodum ex animantium vilissimorum stercorebus saepe leguntur gemmae quae in aureorum annulorum palas immixtae splendorem oculis in-

(1) *And he sent young men of the sons of Israel who offered burnt-offerings, &c.*

(2) *What? Two I writes, or Pigeons, say Weems and Godwin in the places alledged: But Holocaustum five ex pecore five Tur tu ei aut Columbi. M. Selden pa. 143. & Ainsworth on Gen. 17. 12. Since the dispensation the necessity of either ceaseth, till the Temple shall be reedified: So now this third is of no expectation.*

according to the Text alledged for it; (1) *Exod. 24. 5.* added the last Ceremony, which was

3. Oblation or (2) offering sacrifice, They now counted him a perfect *Regenerate man*, Dead to his former estate, alive to God, formerly a stranger, now their own, not of the Reprobates of the World, but of the Commonwealth of *Israel*; In a word Renate and *Born Again* in the full and utmost import of that strange word, and thereby estated in all the honour, happiness, blessing, privilege, their alliance or religion could promise, or a Recovered, Redeemed, Sanctified, Saved man, expect in Remuneration of the works of true Belief in this or the other world. Besides which, some access of temporal privilege was thought to accrue, consequent upon so solemn and ceremonial a change, as The name of an *Hebrew*, no small honour, The freedome of that Nation, which might bring no small benefit, To live under their Law, *sub alis Majestatis divinae*, so they were wont to expound, To be favourably tried by that Law, in sundry cases, To be secure of divers shameful punishments, To borrow of a brother-*Hebrew*, without Usury, &c. Yet so as the chief good expected lay on the other side of invisible and spiritual, which Religion could bring to the soul; and this no lesse then to be born to Heaven, and new-come hopes of as much Good as a Saved Soul might reap here or hereafter.

CHAP. V.

The effects of Profelysism. **N**AY yet farther and to come to the thing nearest, whereas this REGENERATION in the full sound and sense of the word might seem to speak out a thing so unlikely, that, to make it passable, some moderating trope had need to be cast for and brought in, to make that which they believed, seem probable, and it be enough for men to be as *'twere born Again*, though fully they were not, This they disclaimed as short of what they would and

and was, and in the proper Notion of the word without help of a figure they took the Profelyte to bee in reality and truth indeed so Born. Wonder may be at the thing, and almost at my assertion, but whosoever will consider these three things, they yet believed, partly making, partly belonging to a true birth, will not think much to embrace farther perswasion they might also believe the Birth it self (to which they did belong, or of which they were, and which could hardly have concomitancy or participation of any other) As,

I. A new name obtained by virtue hereof, as of one newly come into the world.

II. A new relation or kindred, at least, as of one Dead, an obliteration of the old.

III. The man himself, (the foundation of all) changed, at least, to the Soul, the chief and denominating part. This was Much; Yet all this I believe, they believed.

1. The Regenerate (circumcised-baptized-offering) Profelyte was thought worthy, (as a man newly come into the World) of a New name; (as, *Philip* or *Alexander* was called *David* or *Solomon*; *Haman* or *Holofernes*, *Moses* or *Benjamin*, and so of the rest; a fair Preface and omination of a real and individual change. For *Nomina* are *Notamina*, as one says, are or should be, the revealing discoveries of veiled Existences, or *Nota rerum*, as *Cicero*, the outsides of Things wherein they appear to our apprehension, or *Nomen quasi Novimen*, so *Festus*, to make known a Being. Where therefore the Name is changed is a presumption for the thing. Why else should the Name to declare, or indeed bely, that it is so? But hereof I am not over confident. 'Tis more assured,

2. He had a new relation or kindred, at least was dead to his old; So that his Father that begate him was no longer of his alliance, nor, which is more strange, his Mother that bare him. His Brethren, Sisters, or whatever former (1) relations he had by affinity or consanguinity, natural or

id: de Jure nat: &c. lib. 5. cap. 18. Nay, if Parent, Brother, Sister, or any of the nearest kin came over after to the same Religion, yet could not the former relations of nature be made to piece up and close together again, for they were dead and gone, sealed up fast under an impossibility of Resurrection.

(1) Pristina prorsus omni-
moda deleta
cognitionis ra-
tione, consan-
guineos nullos
postmodum ex-
iure habere Sa-
cro, sive in suc-
cessionis, sive in
connubiorum
(quod mirere)
ratione censeba-
tur (Profelytus)
prater posteros
qui Baptismo
seu iniciamenta
sequebantur.
Selden. de suc-
cession. in bon.
defunct. cap. 26.
Cognitionem
pristinam omni-
modam evanuisse
docent per Re-
generationem,

accidental all ceased and vanished presently; what need be said more? he being so now dead to All he was, that hee had nothing now left of his former Natural-Nature. Infomuch that if a *Gentile* had loved his own Sister, or one whom by Law of Nature (things so remaining) he might not come near, He needed but by due rites be made a Proselyte of *Jerusalem*, and then he might take her to himself, whom before he could not, as now of no kin, (at least, consanguinity or nature hindred not) for by his new birth all was new, by the effect of those rites in Regeneration all former Relation, the closest of all, even that of consanguinity ceasing, (Like as upon the same ground the (1) Perfecters of *Aquinas* allow a man to put away his wife, if of a Pagan he become a Christian, as being therewith Regenerate by Baptisme alone, for, *Generatio unius est corruptio alterius*, say they, and by This that the former Pagan is, by being converted, now made new, He is and ought to be reputed Dead to what he was before: Not to speak of (2) lesser changes, or (3) lesser effects of This) Stories give, when sometimes the Plague was at *Athens*, it was so malignant and direly mortal, that if any fell sick, he was given over for Dead, if he did chance to recover, his friends welcomed him as from the Regions of Death, *Neque seip-*

(1) Cum convertus ad fidem & in Christo regeneratus priorum mortuus sit, potest uxorem, cum converti non vult, dimittere; nec cum illa habitare aut debitorum reddere tenetur. Supplement. tertie part. Quest. 59. art. 4. Respondedo.

The like is added of Non-Obligation to perform promise made before entering into Religion. Liberty of retaining is allowed by the sixth General Council of Constantinople, which implies the contrary thought not unlawful, for I am not at liberty, where I may not as well reject. Canon. 72. fol. 343. in Caranza. More advisedly another Council, In Baptismo solvuntur crimina, non tamen legitima conjugia. Concil. Triburiense. cap. 39. in Binus. Tom. 3. pa. 1042.

(2) As by Monachisme; upon which change the last binding Law of the Novels allows dissolution of the immortal bond of Matrimony, till death us depart, by Divorce; and that whether to Man or Woman. Quodcumque enim pacti fuerint contrahentes ex morte fieri luerum, hoc habere oportet cum qui dimittitur ab altero, by this change of state, sive vir sive mulier sit; Et quod & iste quantum ad Matrimonium videtur mori, aliud pro alioeligas vitæ iter. Novel. 22. Tit. de Nuptiis, cap. 5. Though the canon deny it post carnalem copulam, not otherwise, as the Glosse there hath well noted. Licentiam.

(3) As of the Servant of a Jew or Pagan, who being changed by Baptisme, was free of his Master by Justinians dispensation. Cod. de Episcopis & Cler. l. 3. His ita. So of a Manichee or Donatist, if he came over to the Catholike Church. Cod. de Hæreticis, & Manich. sect. 8. Servos.

sum autem novit neque propinquos, as says the (1) Historian, He was neither Himself, nor knew any of his former Friends, even so the Renate Profelyte *Hebrew* was more then in danger, quite dead in this change, He had shook off all his Relations, and lost his very blood and kindred. *Scaliger* upon *Festus*, informs of another custome among those *Athenians*, that When one of theirs had been so long absent in the War, that he was thought to be dead, and his Friends had from their love celebrated his obsequies, if by chance after he revived, and came to life, in their opinion, as he had been in himself always, and were desirous to converse among them, They yet suffered him not, *primum quam per suum laxa stula mulier eum dimitteret, tanquam denuo renasci videretur*, (fol. 128.) and he was called *δυνεσμένος* & *δυνεσμένος*, as one that was crept into the world of New, and was once again born of a Woman; What was here in fiction or supposition, was thought more Real and in effect by the rites spoken of, *sc.* that the convert was truly dead to former state and had now a resurrection to a second true life, being born Again of Water, whereto our Saviour added in His Baptisme of Water and a new Spirit or life added thereto, *sc.* of Water and the holy Ghost. And hence, from belief of a true death, it followed by the *Hebrew* Law, that if the natural and legitimate brother died, leaving a rich inheritance which according to course of Law and rules of Succession, should have devolved and come upon his brother, as of next blood, yet could He not as the Law word is, (2) *succedere*, because he was now none of the kindred hee had been of, but Dead and out of the Family, and had lost his inheritable blood, whereunto the inheritance would have drawn; Neither (for the same Reason) could his brother Gentile succeed him, for that they were now of several (3) Families, yea Nations; His going out so

(1) Nonnullos etiam simul ac ex morbo convalescunt, statim omnium rerum oblivio pariter cepit, ita ut neque seipsos, neque necessarios agnoscerent, *Thucyd: Historee de li Peloponnesi. lib: 2. pag: 131.*

(2) This preceds purposely and is large by Mr. Selden, de Successione, in bona defunctorum, especially cap: 26. Ita ex juris patri actione, ritibus sacris subnixi, etiam ipsi quibus invicem conjungebantur Gentiles iura

sanguinis naturalia deleri volebant. Or if no heir were born after such translation to Judaism, the will was, Quicunque bona ejus prius occupaverit ei cedunt: from Malmonides.

(3) Si Pater se dederit in adoptionem, nec sequatur eum filius, emancipatus ab eo antea factus: quia in alia familia sit Pater, in alia filius, bonorum possessionem contra tabulas non potest filius ejus habere, & ita Julianus rescriptit. Dig: 1. si pater, tit: de bonorum posses, contra tabulas.

took.

took all along that it left nothing with him, not so much as sparks of Native kindred. They were not now of the former house of their legal and earthly parents. And, by the way, some such thing as losse of Kindred, to some purposes, even upon a Death supposed by change of State and in religion too, both our Civil Laws have taken notice of as possible, and made use of upon occasion, and Others of the death and following Regeneration. For, among those six sorts of men, who, if they sue, judgement shall be demanded, whether they ought to be heard and answered? The (1) Oracle of our Common Law maketh the fifth to be, *lou un home est enter & professe en Religion*, where a man is entred and professed in Religion, for if he be, and (2) compleat by vow, &c. and then sue any action real or personal, the Tenant or Defendant might shew that such a one was entred into Religion in such a place, into the Order (as of S. Benet, &c.) and this shall be sufficient to (3) stop the proceeding, by a modest and mannerly way of asking Whether such a one be a fit person to be answered? The reason whereof the same with the changed Profelyte before, because says the (4) Law, Such a one is dead in Law, *Quant une home entra en Religion, & est professe, il est mort en ley, & son frs ou autre cousin maintenant lui inheritera aussi bien si come il suit mort en fait.* His son or kinsman entred as if hee

(1) Littleton, in his Tenures, Chap. of Villenage, sect. 200. fol. 1. 2. whole is the most perfect and absolute Monk that ever was written in any human science, says the Learned Coke, never any that understood him, but concurred in his commendation, &c. He have known many of his cases drawn in question but never could find any judgement given against them. Preface to Instit. 1. fol. 3.

(2) Not otherwise, as it seems: for if the habite of Probation be onely assumed, not the habite of Profession, this (in reply) but suspends the plea till the ordinary be written unto. Fleta, lib. 5. cap. 28. sect. 1. & lib. 6. cap. 42.

(3) And this was the Law before, in Fleta, lib. 6. cap. 42. Item competit exceptio tenenti ex persona petentis peremptoria propter mortem civilem, ut si quis se Religioni contulerit, & postea ad seculum reverlit, agere velis, non audietur. — Cum quis se Religioni contulerit, renunciat omnibus quæ seculi sunt. *Bracton lib. 5. tract. 5. cap. 20. sect. 6.*

(4) See Littletons Tenures, sect. 202. fol. 136. The reason hereof might be from having been Devoted to God. For such were by the Hebrew Law to be slain, or their reall death redeemed by a Civil amortization. Take some light bereabout from Cornelius à Lap: Si vero res per Cherem Deo vota mortis propriæ dictæ incapax esset, morte morietur, id est, Mori debet morte civili. Sicut Religiosi nostri quasi voto Cherem Deo dicati civiliter mortui dicuntur, quia omni civili negotio & hereditate ac dominio rerum temporalium sese abdicarunt, perinde ac si mortui essent. Ita olim in lege tam Levita quam agri, qui tanquam Cherem Domino erant devoti, civiliter moriebantur, quia amplius ad profanus usus redire non poterunt, perinde ut jam domus Ecclesiasticorum & Religiosorum amortizantur, *Comment. ad Levit. 27. ver. 39.*

were

were dead: He might have made a Will, appointed Executors, and those (1) Executors (he living) should have had action for any true debt, (things remaining thus) as if he had been dead; or if he had made none, the Ordinary was to enter as in case of him had clearly and for ever left all here, and was gone to another world. This dead man revived in his Cloister might there both enter upon the actions of a New life, and manage them, sue and be sued, purchase, possesse, buy, sell, in another new created right, as Master of his house, (2) Trustee for his Colledge, &c. by that well laid and most profitable distinction of *Pro-prium in communi*, Lording it so over Lordships, and having nothing yet possesse all things: But for any thing hee had before, it was (3) lost and found, gone and come, departed from him for ever, with all title to it, and accrewed to another: for he had been *in saeculo*. He was now not secular. His very kindred took as little notice of him, as he of them, Benefit, prejudice, losse or gain was nothing to either, not to a Couzen, Brother, or Father; for he was now gone off clear, and onely intwisted with his new spiritual relations. There is a twofold death says the Commentator there, A death indeed, and a civil death; death in Law, *Mors civilis & Mors naturalis*, and therefore to oust all scruples, Leases for life are ever made during the natural life, &c. Of which supposition our (4) *Papinian* has enough.

(1) Nay, if he had become bound to the Abbot of such a place, and professing himself a Monk there, he after by steps came up to the highest of Abbot. He might then have an action for that debt against his own Executors, Himself against himself, or that debt was once his, in his life, by his death now came to another. Cook on Littleton, fo. 133. B.

(2) Respondeat Dominus Julianus, quod quamquam servus ad personam suam propriam promortuo habeatur, ex persona tamen Domini sui potest habere suas disputationes, Glossa ad Insti. 2. de stipul. servorum, fol. 1. servum.

(3) Illud quoque decernimus, qui in Monasterium intrare voluerit, antequam Monasterium ingrediarur, licentiam habere suis uti, quo voluerit modo, Ingredientem namque simul sequantur omnino res: Licet non expressim, qui introduxerit eas, dixerit: & non erit dominus earum ulterius ullo modo; *Novel. 5. c. 5. repeated and confirmed in the Preface of Novel. 76.* Nemo aliquid proprium habeat, nullum omnino rem, neque codicem, neque tabulas, neque graphiarium, sed nihil omnino. One of *S. Benets Rules*.

(4) I mean Bracton, de legibus Angliae, &c. l. 1. c. 10. sect. 8. l. 4. tract. 6. c. 7. l. 5. tract. 3. c. 18. sect. 1. & c. 23. sect. 2. Nay in some cases that which is equivalent to a Regeneration. Et etiam mors civilis in servo in servitute sub potestate Domini constituto. Huiusmodi vero servitus mortalitati comparatur. Quia fuit aliquando in manu Domini vita ac mors: (sed modo non, propter severitatem dominorum, sed in manu Domini Regis) Sed cum tales potestatem domini effugerim, quasi resuscitati ad vitam aliquantulum respirant, secundum quod superius perpendi poterit, de Exceptis cap. 20. fol. 421. And speaking of Outlaws, Item iuste utlagatur & rite non restituitur nisi tantum ad pacem, quod ire possit & redire & pacem habere, & ad actiones restitui non potest, nec ad alia, quia est sicut infans modo genitus, & homo quasi modo genitus, lib. 3. de Corona, cap. 14. fol. 12. And as it is often, Out-lagati vero dici poterunt quasi modo geniti infantes, & novi homines quasi de novo creati; quia in personis eorum, post utlagariam rite factam, nulla praeiterita subsistunt, sed post utlagariam tantum praesentia & futura succedunt, &c. Sect. 13. fol. 133. B. at beginning the world of new. An out-lawry bee styles a civil death, 5. 5. 23. 2. fo. 436. & vide Seldeni Dissertat. ad Flet. cap. 8. sect. 3.

This for (1) Our Civil Law; Now for that is more (2) commonly so styled, Neither hath been forgotten there, nor sparingly remembred this civil death. For by such title is called, (3) the losse of *being free of the City*, and (4) *plain servitude*, and (5) *confiscation*, and (6) *deportation* or carrying away to some desolate Island; Infomuch that it was needful to note, that *where death was mentioned without apposition*, it was not meant of (7) *Civil but natural death*, as possibly some might understand; vvhence the Divine takes notice, with other, of one kind of Death, (8) *Eorum qui capite diminuti sunt, vel de gradu honoris deciderunt*. Further, a very Regeneration, and under that title, as consequent of some change of state, *Justinian* was not unacquainted with. For, (9) writing to the General of the East about the legitimatation of natural children, hee willeth (among other things) that, If a man have Such by one of Servile condition, and after set her free and marry her, & *jus eis* (to her and her children) *aureorum annulorum perierit*, (sc. of the (10) Emperour himself, who only could

(1) Jus civile est quod quilibet populus, vel quique civitas sine proprio, divina humanaque causa constituit. *Decreti: par. 1, c. 8.* Nam quod quique populus ipse sibi jus constituit id ipsius proprium civitatis est; vocaturque Jus Civile. *Dig. de Jure & Juri: L. 9. Omnes. and the Common Law of England in Jus Civile Anglorum. Selden of Tytibus: Review of Chap: 7 and Spelman Glossar: p: 399. col. 3.*

(2) Jus quidem civile en-anaquaque, civitate appellatur: veluti Atheniense, &c. sed quotiens non addimus non, men- cuius sit civitatis, nostrum Jus significamus. *Instit. 1. tit. 2. sect. sed jure.*

(3) Mors civilis dicitur amissio civitatis & etiam servitus. *Gloss: Amissio: in L. 2. Dig. de penin.*

(4) Et quantum ad jus civile servus pro mortuo habetur: *Gloss: ad Institum 3. tit. de stipulation: servorum. Servitum mortalitatis sepe comparamus. Digest. de reg. Juris. L. 2091.*

(5) Publicatione quoque distrahi societatem manifestum est; scilicet, si universa bona socii publicentur. Nam cum in ejus locum alius succedat, pro mortuo habetur. *Instit. 3. de societate sect. 7.*

(6) Deportatos enim mortuorum loco habendos. *Digest: de bonorum possess. cont. tab. L. in contra. sect. 8. & Gloss. ad mortem. Novel. 7. c. 5.* Cum autem is qui ob aliquod maleficium in insulam deportatus civitatem amittit, sequitur ut qui eo modo ex numero civium Romanorum tollitur, perinde ac si eo mortuo desinant liberi in ejus potestate esse. *Institum: 1. tit. 12. & vid. Dig. de liberis & posthum: L. Galus, sect. Et si quid, & Gloss. Eam semper, ad librum de Pace Constantin: in Prefat. He that with us was awed from a place of high trust, as Abbot, Prior, &c. was by that privation so far Capite deminutus, that proceeding in law were as if he were dead, sc. morte civili, but not naturall, as this distinction was then laid bold of. Vide Selden, ad Flet. Dissert: sect. 3. pa. 529. 8.*

(7) As in case of Convemion for semewhat to be performed after death. Vide Gloss. Nisi moriente, ad Digest: de Verborum obligat. L. 121. sect. 2.

(8) Mors quadruplex Naturalis, Spiritualis, Aeterna & Civilis, *Bucan. Commun. loc. 40. sect. 2.*

(9) Aureum collat. 3. tit. 9. cap. 11.

(10) Natales antiquos & jus ingenuitatis non ordò prestare Decurionum, sed à nobis peti potuit. *Cod. de jure aureorum annulorum, L. 1.*

grant

grant this honour, the utmost of the Patrons Power was to allow the use of one made of (1) Iron, in token of some lower Freedom: but if he sue to the Emperour for *jus aureorum annulorum*) & REGENERATIONIS, & inter ingenuos secundum justos reduxerit modos, &c. Then both the children to be to all purposes (as of inheritance, &c.) legitimate, and their mother and them restored in state to such freedom as if they never had been Servile: Which Petition the same Emperour after willing of his Grace to release and grant of course (without special suite) or rather to bee had without granting, hee useth the same (2) words, that the manumised should have — *Ex ipsa manumissione aureorum annulorum* & (3) *regenerationis* *jus* — *ut sint quidem liberi & ingenui*, the right of the Patrons yet saved, which expression is again of the same grant in the (4) *Novel* (*Τὸς παυσσάμενος Σκλάβος vocat Justinianus*, says *Brissonus*) and after he boasts the diffusiveness of his goodness herein to be comparable with *Antonine* and *Theodosius*, who granted such favours of course, formerly restrained to suite, as he did now again, (5) *aureorum annulorum* & *Regenerationis* *jus*, to the manumised by vertue of their manumission; Not to insist on that change of *Bene-Nation* in the same (6) *Novel*, and the Patron described as *Pater* there, a very new *Father*, by adding somewhat to the first natural Birth in the (7) *Pandects*. It was like to be an occasion of some wonder to meet with, in (8) *Tertullian*, and speaking of things out of the Church) a very Regeneration, and that in Pagan Baptisme: but there it is. And if we consider how great a (9) Lawyer he was, we may cease to think it strange he should make use of a word readiest at hand in his own art, or they to borrow a term they were best acquainted with the use of in their own professed Civil Laws. He or they

(1) Vid. Cujac. paratitad Digest. de jure aureorum annulorum.

(a) Cod. l. 6. tit. 8, l. ult.

(3) -- Nam, quasi modo sit renatus, id est, iterum natus, in ingenuitate, ita est ingenuus; *Gloss ad loc.*

(4) Novel. 78. c. 1.

(5) In eadem cap. 5.

(6) Cap. 2. — ut non denuo & libertate, & bene natione cadant,

(7) Interdum & servi nati ex post facto juris interveni Ingenui fiunt. Ut ecce si libertus à principe natalibus suis restitutus fuerit. Illis enim utique natalibus restituitur, in quibus initio omnes homines fuerunt, non in quibus ipse nascitur, de natalibus restituitur. *L. 2.*

(8) Lib. de Baptismo, cap. 5.

(9) The fruits of whose pregnant

wit, and ripe judgement are thought to have been many of those Laws after collected and digested by Tribonian into the *Pandects*: as, Tit. de Leg. Senatūque consult. L. Ideo, qui antiqui tit. de acquirendi & amittend. possell. L. si aliquam tit. de Castr. pecul. L. Miles præcipua: and from whom ibat famous Senatūconsultum Tertullianum (whereof in Digest. 38. tit. 18.) might borrow name; So Chr. Helvicus in Chronol. ad ann. Chr. 193. and others; But without doubt erroneously.

might derive, (besides what they had as Christian) from similitude in their own *Paulus, Modestinus, Ulpian, Papinian, &c.*

Thus a losse of kindred, change of state, by death, civil, and the great remove of a *Regeneration*, ours and other Laws have left expressed, as in *Israel*; but these were most but Tropes and Figures; In *England, Rome* and *Athens*, the person remained still the same, or but with accidental alteration, the expression allusive, Onely at *Jern. salem* there was no wonder made of a Being sent of new (antedating, in fair resemblance, the present transubstantiation of the Church of *Rome*) and really, essentially, formally they held the Proselyte to Be changed. For,

3. To come to the third sign, effect, or rather caus of *Regeneration*, (the ground of the whole) the very change of the regenerate Man, They did believe him indeed to bee so essentially, and formally, and really changed, A New man to be brought into the world, (without which that variation of kindred before could not have been) At least for the better and chiefer part, which we know by an usual trope to be put for the whole. For, (*Credis Judam appellas!*) It is strange that I shall tell you, yet they believed it, That the Regenerate Convert Proselyte had by vertue of their Ceremonies miraculously working, a new soul charmed down into Him, with abolition of the old; Corruption and succeeding-Generation are Nothing else in Nature but induing the same Matter with a New Form, This they believed in this case to be, to induce the very title of most substantial change by Generation.

They went no farther; For the visible body was seen still remaining, As the Papists allow (they Must) the outward Form, and cover of Bread and Wine in the consecrated host, and in sensible things most men will believe their senses: But, for the Soul, This they believed to be both gone and come; the old one removed, no inquiry whether, a new one succeeding, they saw well from whence; That either annihilated or sent back to its former Mansion and This immediatly procured and sent down from Heaven.

Some

Some controverſie it may be their Schools have of the procreation of thoſe ſouls there, and no leſs uncertainty of their Emanation and infuſion into their Proſelytes with us, and even ridiculous are the fabulous brawls of the Caba- liſts, touching their production from I know not what both inviſible and incredible generations: But for the main they conſent, that ſuch New Souls are Made, Sent, Tranſ- fufed, Infuſed, and each circumciſed and by other due rites initiated Proſelyte both attended by one, and from thence readily informed. Now we know that the ſoul is the pre eminent, leading, chief part, by all belief; and

(1) Denomination has been uſed to derive it ſelf from it accordingly:

Nay, ſome have ſaid it is not the chief, but the whole. *Anima cu-*

juſque iſt eſt quiſque, as the Philo- ſopher, it individuates the ſpecies, it is (2) *the Man*; and therefore in

(3) Scripture Arithmetique, ſo many Souls, and So many Men have went for one, and convertible terms of equal latitude both of ſenſe and ſignification. In the Ship with

Paul were two hundred ſeventy fix ſouls, We do not believe them without bodies, or but Men; *Acts. 27.*

37. *Joſeph invited his Father, and all his kindred into Egypt, even ſeven-*

ty ſouls, their Tabernacles of mortality were not ſure left behinde, *Acts 7. 14.* By like numeration the

ſame lineage of *Jacob* paſſes together, *Exod. 1. 5.* and in parcels, *Genes. 46.* *The ſons of Zilpah were ſixteen ſouls.* v.

18. *the ſons of Leah three and thirty ſouls*, ver. 15. *the ſons of Rachel fourteen ſouls*, ver. 22. *the ſons of Bilhah ſeven*,

ver. 25. *All together threeſcore and ten ſouls*, at ver. 27. in- fallibly *So many perſons*, by interpretation of the ſame

Moses, *Deut. 10. 22.* A ſaying ſome have, that *Lux eſt ve- ſtimentum Dei*, the light we ſee is the ſhadow and outward covering

(1) Enimvero, quis non animæ dabit ſummam omnem, cuius nomine totius hominis mentio titulata eſt? *Tert. lib. de anima cap. 13.*

(2) Conſpicimus homines, id eſt, animas ip- ſas; quid enim ſunt homines, niſi animæ corpo- ribus alligatæ? *Arnob. adverſus gentes, l. 2. p. 73.*

(3) Sed audi & iſtud, quia anima nominæ ho- minis nuncupatur, ſcriptum eſt eum in *Genes. Filiis autem Joſeph qui facti ſunt ei in Egypto, anime novem. Omnes autem anime que egreſſæ ſunt ex Jacob, Septuaginta quinque. Et multo aptius anima vel homo Latine, vel Græcè διΰψωνος dicitur; alterum ab humani- tate, alterum ab intueſſi habens vivacitate, quæ magis animæ quam corpori convenire non dubium eſt. *Ambroſ. lib. 6. Hexæm. cap. 8. Tom. 1. pa. 49.* So *omnis* corrects himſelf having ſaid, he had a ſoul; *I was a ſoutrly child*, (ſaith he) *and had a good ſpirit.* Or rather being good, I came into a ſaſt and incorruptible body. The perſon came into the ſheſh, *Wiſdome 8. 19.**

(1) Divini Theologi Cabalitzæ in Zoar dicunt hominem vocari animā, quia corpus est vestitus hominis, & vocatur *גוף* *caro & sanguis*. Quā opinionem & Plato in pluribus locis sequutus est, dein Porphyrius, Iamblichus, Proclus, Plotinus, Cicero ac Macrobius, & Lactantius: Avicennæ quoque is *Ego* vocatur, id est, persona perfecta: & Averroës affirmat constituere totam rei essentiam; ita ut anima hominis sit totus homo, corpus non pars, sed instrumentum quo anima utitur: Contra Aristotelem, Augustinum, ac Damascenum, qui corpus putant esse partem essentialem hominis, quia ejus sit materia. Manasse ben Israel, in Conciliatore, *Quest. 19. in Genf. pa: 27.*

(2) Erat enim quisquis hominem carne metitur. Nam corpusculum hoc, quo induti sumus, hominis receptaculum est. Nam ipse homo neque tangi, neque aspicere, neque comprehendere potest, quia latet intra hoc, quod videtur. *Cel. Lactant. lib: de opificio Dei cap. 20.* Nec mirandum est quod Deum non videant (Idololatræ.) Cum ipsi ne hominem quidem videant, quem videre se credunt. Hoc enim quod oculis subiectum est, non homo, sed hominis receptaculum est, cujus qualitas & figura non ex lineamentis vasculi, quo continetur, sed ex facis & moribus pervidetur. *Id: lib: 2. de Orig. Err. vii. cap. 3.* Hence the stubborn Phislophers to one that beat him, Tundis vasculum Anaxarchi non Anaxarchum, Thou woundest the case, & cheest not the Man.

covering of what (being Divine) we cannot see; Semblably have (1) others thought that *Corpus est vestimentum animæ*, the Body nothing else save the outside or cloathing of the soul, wherein it is appalled to be discernable by us the (2) case or cover; and as these accessory artificial garments are to our naturall bodies, so that natural habite to preserve and cherish the soul. The instrument, or as it were working hand thereof, to perform operations abroad, so others: Who though they are crossed by *Aristotle* and his Followers, making the Body a constituting part, yet for number are there enough in the other scale to sway it this way, and it passes that the body is appurtenant, the soul the essence and perfection of humanity. If then the soul be granted change as before (so much the more eminent and denominated

ting part) an easie and gentle trope will soon traduce and bring along the Whole, the man is not but changed: Nay, if that soul be it self the Whole, what need any trope at all? The man is compleatly newborn by it, there needs but this infusion or transformation made good, and by it the Man is New made compleatly.

In short, as a Wolf made a Sheep, a Lion, a Lamb, a Vulture a Dove, or an Earthly man made Heavenly, so every Native *Israelite* looked upon the *Profelyte Gentile* coming over to him, and the inspiration of a new soul might well effect this Regeneration, which was not without the compass of their firm belief.

And thus has the lamp of the Sanctuary inlightned the things of the Sanctuary, *Jerusalem* discovered its own affairs;

fairs; Whence probably may we know the things of *India*, but from *India*? Or what but a Star from the East bring certain intelligence of the wonderful things there done and believed? The Subject chosen and here spoken of by our Saviour, had many as it were underpillars, upon which the knowledge thereof was to be raised and is to be held forth, wee have lighted upon some in their proper Scene, and among the people spoken to, by which best guess may be made of what was spoken to them. As that such a New birth was, what it was; how it was: of Profelytes, the sorts of them, the rites of making them, the effect of those Rites, and at top of all, a REGENERATION as the knot in which they met, the center at which they aime and do prove the thing effectually; clearly.

All this known in the Scripture times; as the Lectures of the Schools, and practice of the Synagogue: which may give some reason why our Saviour (meek and gentle though he were, a *bruised reed*, should have had from Him no further violence) did yet lay so heavy an increpation as after at *ver. 10*, upon his Rabbi Pupil *Nicodemus*, *Art thou* (saith he) *a Master in Israel*, and yet *knowest not these things*? Each word hath its weight. An *Israelite*, a people of knowledge! A teacher there, and yet not taught! A Master, as 'twere of higher Form, and yet knowest not, art utterly ignorant! Of These things, which all do or may know! *Thou that teachest another, teachest thou not thy self*? Thou that leadeest, art thou blind? Can any thing excuse thy Doctoural ignorance, thy graduated insufficiency? Art thou *Israels* Teacher, and yet understandest not what is taught thee? But it is no unusual thing for ambitious men to over-leap desert; seeking *Rabbinical* both titles and preferments, without ever looking after those qualifications and sufficiencies may deserve those titles, or striving to furnish themselves with those noble and rich endowments of Learning, worth and goodness, can alone become their dignities, or make the wearing of their preferments well beseem them. *Rabbi-Ruler Nicodemus* is here

Many are in high place and of renown, but mysteries are revealed to the meek.
Eccles. 3. 19.
Solet hoc evenire personarum Ecclesiarum pastoribus, ut si nemo illos arguat ipsi inscitiam suam ineptissimis questionibus & propositionibus publice prodant,
Gualt. Hamil. 7. in Joan. 1.

here so dark that he sees not things near at hand, a guide so blind he cannot follow in his apprehension what is plainly taught him, a Master scarce a Scholar, nay, not a Scholar, yet a Teacher; to make way for desert of severe reproof, and the weight of as much indignation and shame as could be laid on from exprobration of an undeserved title, *Art Thou! a Master! in Israel!* and yet *knowest not things commonly and vulgarly known!*

And this a better way (as to me it seemeth) of speaking out indignation, and bringing home reproof, sharpening it that it might bite (as very likely by his way of expression, our Saviour meant) with quickest severity, then of others who go their several ways, and yet can hardly piece out things to any likely consequence, or words so fitting Grammatical coherence; Especially for what next follows, *I speak what I know*, (thou also mightest) and *testifie what I have seen*: (every day gives instance :) and *If I have spoken unto you of these lower earthly things at hand, and ye credit not, How would ye if I should mount up aloft to invisible?* But of these and some other hereafter. Conclude in present, by giving due praise and honour unto our most glorious and most gracious Lord God, by whose gracious favour it is that we have leave to meet in these Courts of his House, to learn the mysteries of his Counsel and Will, who bless the opportunities to us, &c.

Glory be to God on high: and on Earth Peace.

AMEN.

SERM.

S E R M. II.

JOHN 3. 3.

REGENERATION is a subject of much inquiry and great discourse in Christian Schools, and so not unworthy that consideration we formerly had of it from this Text: The foundation or ground-work was then laid; and superstruction promised, which promise we come now to perform, *if the Lord permit*. Those Foundations were indeed somewhat large, (nor need we now lay them open to second review) but they were both made and liked so, because it was judged they might serve not only for the purposes they were then alledged for, in the opening of this Text, but farther to be as grounds for raising sundry conjectures tending to the resolving of divers doubts and information of sundry other things in Christian Religion, not hitherto so well taught or clearly and fully resolved of (especially about the most holy Sacrament of our Christian Baptisme) as these things may (by Gods blessing) give ground for. I shall reduce the most to sundry *Quære's* touching that Sacrament: as, 1. Its Original. 2. Some assistants used. 3. The comparison it hath with *Iohns* Baptism. 4. The Corrivallship, Circumcision did once maintain with it: And some other things which will fall in by the way. But I shall keep chiefly to these, and in order: *He that is our God and Father, and the Lord Iesus Christ direct my way to you.*

CHAP. VI.

AND as to the first; our Saviour by all consents instituted two Sacraments, that is, Baptisme, and the *Supper brews*.

Quære 1.

Of Baptisme
from the He-

F

Baptisme from the Hebrews.

(1) See Godwins *Antiq. Heb.* l. 3. c. 3. out of P. Fapius in precept. Heb. Bishop Lake's Sermon on Exod. 19. 16. And many others say the same
 (2) Cos hillel, or poculum laudis: Christian Synag. l. i. c. 6. sect. 1. parag. 4. dist. 4
 (3) See Purchase Pilgrim. l. 3. cap. 5. p. 124. out of Scaliger.

Supper of the Lord; By one we are brought unto Christ, by the other kept to him (declaratorily;) By one we live; by the other we are kept alive: Now as touching the latter probable conjectures have been already made of its Original and how our Saviour took it up, Not instituting and framing it whole a new, but raising it out of and (1) grafting it (as 'twere) upon the stock of another rite of his Nation in use and practise long before; That use or custome was of a Grace cup (2) *Poculum benedictionis* they called it) usually served in after meat, which our Saviour (it appears out of the holy Story) refused not to (3) partake of, and out of This made, or consecrated it Into his Sacrament of the remembrance of his Death, (whence 'tis called *Poculum benedictionis*, 1 Cor. 10. 16. even after consecration, by the old secular name it had before it came to be Religious;) Now sith our Saviour (very likely) did derive and compose his confirming and strengthening Sacrament (to declare Christian Communion) out of the bones and as it were præexistent materials of what was (Hebrew at least, though not Religious) in use before, What hinders but that his beginning or initiating Sacrament (whereby we enter Christian Communion) may intitle it self to a like Original and derivation, And, by adding to that Baptismall washing was in use for helping to initiate Hebrew Profelytes before, the grace of the holy Ghost, He might So make that Baptism for remission of sins, and matriculation into his Church, which, if for its proper work and end it hath Regeneration thitherward, That (as you have heard before) was no lesse believed to be the effect (as from a partial cause) of former Profelyte Baptisme.

I do not say These things were so, for now I speak only conjecturally, and by way of probleme, (*This speak I, not the Lord*) Nor doth the supposition they were so, imply or infer Christs new-born Baptisme to be the same with that in use before, that is, the same and no more. But, the same, And more, what hinders but it may be? the Same heightened to a farther degree of Honour and Power, *by Christs consecration?* Hebrew Baptism, (in a word)

Now

Now by Christ (1) Christened? and that with as great likelihood as a Complement may be made a Divine mystery, a grace Cup raised to an holy Sacrament, and that Mystery, that Sacrament advanced yet higher, and to the very highest of honour and some veneration, sanctified and set upon our holy Communion Table. Nay, for this reason I take it more likely, because That was before but a meer (2) civil business, and so needed a farther translation even of the whole kind, (a very Metamorphosis) to make it religious, whereas Here needed no such thing; no *transire à genre ad genus*, or to raise from prophane to holy, because all was *sub eodem genere* under the same head of *Religious* before: A *Rite of Religion*? yea, a *rite of Regeneration*, yea, a *Rite of Baptismal Regeneration*, and in some sense (believed) *Sacramental* too; to wit, as far forth as any thing among Gods own people Then was Such, As questionless some things were, Circumcision for instance, and this as far forth as Circumcision, being that in Sacramental work did bear a joint half part with it.

Neither doth this derogate from the honour of this Sacrament (in mine opinion) but rather adde thereto, nor detract from it but rather give esteem, Nor make it infamous as *Jewish*, if the pedigree should settle and hold thence, but rather adde to its commends, as coming from the stock of *Abraham*, the house of *Israel*: Other things boast of that extraction, the other Sacrament, for instance, glories of an *Hebrew* Original, this is left Christian enough

(1) We may rightly term Christ his Baptisme (in Jordan) *Baptisma Baptismatis*, the Christening of Baptisme, says Doctor Featly, in his *Spiritual Bethelda*, pag. 308.

(2) I speak this according to what is abroad and most commonly received. R. C. (or M. Rich: Cudworth) of Cambridge, hath not long since taken very commendable, and successful pains in a new Discovery, and to prove this Sacrament religious by parentages to wit, that it was founded in a *Sacrisheip Feast*, (A conceit altogether New, and wholly different from all before.) If his well compacted reasons will hold water, as we use to say, and be so close wrought and well laid that they will stand out, and endure the touch of time (as they are very like, foundations he has fair, specious and large, and of much greater depth then most opinions, set aside Tradition, and received) they then prove that we feast in our Communion, from the like participation of what was sacrificed, left, and eaten by the people of *Israel*, and whereby they maintained (as some Gentiles also) a Communion both among themselves and with their God: To eat together what was sacrificed to Him did unite and combine them as well among themselves as with Him, and so we by Eating and drinking communicate with our God and with one another. The opinion I leave to it self; the disquisition is howsoever of much both sagacity, ingenuity, pleasure and use. May it promise of the Author what was wont to be sung in the Temple every Sabbath, *The righteous shall flourish like a Palm, and spread like a Cedar: Such as be planted in Gods house, shall flourish in his Courts, and bring forth MORE fruit in their Age*, Psal. 72. The most and generally retain those grounds. I go upon.

that even this determination leaves it in the highest, safest

(1) If any shall object, that I seem to make the blessed Sacrament of our Lords body and blood, a Jewish ceremony, &c. by deriving it from their Cup of blessing, I answer, No: For as a kind of initiatory purification was used by the Jews, &c. to make Proselytes, yet it was no more a Sacrament to them then Circumcision was to the Turks and Saracens; Then neither was the breaking of the bread Sacramental to the Jew; but when it became a Sacrament, when Christ said of it, This is my Body, &c. Godwin Heb. Antiqu. 1, 2, c. 7.

(2) Herein agree both Romanists and Calvinists. Siquis dixerit Sacramenta nova legis non esse omnia à Jesu Christo Domino nostra instituta Anathematizet. Concil. Tridentin. Sess. 7. cap. 1: Authorem Sacramentorum esse solum Christum. Vid. Bellarmin. de sacram. in genere, lib. 1, c. 23. An institutio sacramentorum sit solum à Deo. Vid. Aquin. part. 3. Quest. 84. artic. 2. Illud quoque scire nos oportet, quod non ecclesia, sed ipso Domino institute sacramenta stimulantur. Insuper. Jur. Canon. lib. 2. tit. 3. The Author and Institutor of all Sacraments is not any man, but God alone. Confess. Helvet. poster. cap. 19. To acknowledge Christs Institution the ground of both sacraments, I suppose no Christian man will refuse, Hooke. Ecclesi. Politt. lib. 1. Sect. 51. pag. 321. They derive their value from thence. Reynolds Medit. on the Lords Supper, chap. 14. Quis est Author Sacramentorum? Solus Deus. Roman. communis. loc. 47. sect. 3. Quis Author live causa instituens Baptismi? Deus Pater, Filius, & Sp. Sanctus. Id. loc. 46. sect. 4. Sacramenta sunt Ceremoniæ à Deo mandata populo ipsius, Pistorius. loc. 23. Aprob. 1. Baptismus est ceremonia à filio Dei instituta, &c. Ursin. explic. Catechet. Quest. 69. sect. 1, and see Quest. 66. sect. 1. Ergo auctor sacramentorum quis est nisi Dominus Jesus? de cælo isti Sacramenta renerunt. Aprob. de Sacrament. lib. 4. cap. 4. For the whole four, (that are or have been, or have been required) See their institution in so many distinct places of Scripture. Gen. 17. Exod. 19. Matth. 28. Mark 16, and together, 1 Cor. 11. These (some of them) no man did or can institute but the Lord and God himself Christ Jesus. Confess. Bohem. ca. 11. Christus igitur Baptismi Solus est Author. B. Rom. de Relig. Christiana, l. 4. c. 5.

(3) Vid. Bed. Hist. Ecclesiast. Anglorum, l. 1. c. 30.

way Christian, by (1) Christ the Author, Neither is it any Sacrament to Us but by His Divine appointment, HIS allowed, bestowed, instituting, constituting grace creating, advancing, setting it where it is, and whatever it can in Religion and to Us, That only so to do erecting and enabling it. This translates and metamorphoses the whole kind, and to advantage of honour and preferment enough, though it come of Jewish parents; that Jesus appointed it who was the son of Mary, and by us believed the Son of God; whose work and authority could do it (2) alone by the efficacious power of his word even regenerating Baptisme, and of an old, decayed Dead Ceremony raising and reviving it to a Sacrament of Life. The whole ingrafted Church of Gentilisme, as now it stands, was at first set upon or rather set into that stock whereon Iudaisme formerly flourished, Rom. 11. to bring forth fruit unto God, and may not rather the lesse then little branch of a Rite or Ceremony.

In which derivation of some things from ancient time, rather then framing or creating all anew seems done somewhat like that which (3) Gregory the great after counselled here in England, at first Plantation of the Gospel, Baptisme with other Mysteries; Who willed

led the Pagan Temples not to be destroyed; if fair, but converted, and the feasts not to be abolished but transferred; The former, that people might be gently led along, and by their wils, to worship where they had used, & *verum Deum cognoscens & adorans, ad loca qua consuevit familiaris concurrat*, as his Order hath; The other, that by like reason men may be brought on by degrees, ascending by stairs what they could not at once, and by retaining somewhat of that they (1) loved and had, they might the more easily, willingly, smoothly and peaceably, but full as surely be brought on to what (2) they had not. For, (let rigid men opine what they will, their Opinion will never have work in order to the change of Things) *Duris mentibus* (and very sure, such churlish and untractable dispositions all savage, untaught, barbarous, whether Nations or unconverted Men have) *simul omnia abscindere impossibile esse non dubium est; quia is qui summum locum ascendere nititur gradibus vel passibus non autem saltibus elevatur*, (as the Learned Historian goes on to give the reason with the fact) and he instances in (3) **JEHOVA**

(1) Libet autem hoc loco veterum patrum admirari prudentiam, qui principia gentis religionis, cum Gentiles patrios ritus retinendi nimio plus amantes erant, ut facilius eos ab inanibus umbris & rancida superstitione, ad novam legem veritatis & gratiae transferrent, præter alios ritus hunc etiam candidi Calcei retinebant. Joseph. *Viteces, de antiqua Baptismi ritibus*, l. 5. c. 18.

(2) Qui sincera intentione extraneos à Christiana Religione ad fidem captant rectam perducere blandimentis non asperitatibus debent studere, Ne quorum mentem reddita ad planum Ratio poterat revocare, pellat procul adversitas. Nam quicumque assiter agunt & ad sub hoc velamine à consuetis ritibus sui volunt cultura suspendere, suas illi magis quam Dei causas probantur attendere, Gregor. Epistol. 1. 1. Ep. 1. 5. ad Episcopos Moscovitarum. *And therefore he blames the restraint there laid upon the Jews, from keeping their Feasts.* Decret. 1. Dist. 4. c. 11.

(3) Ac similem plane gubernationis DEI Opt. Max. modum observare licet in rebus multis in lege nostra, quia non licet subito & momento quasi transire à contrario uno ad alterum; & per consequens, secundum Naturam hominis fieri non potest, ut momento relinquat id, cui longo temporis spatio est assuetus. Cum itaque misit DEUS Moysen Doctorem nostrum p. m. ut nos faceret Regale sacerdotium, Gentem sanctam primo in cognitione DEI Opt. Max. sicut dicitur; *Offensum est tibi in scitis, &c.* Item *Scitis ergo hodie, & revocate ad cor tuum, &c.* Deut. 4. 35. & 39. Deinde in cultu DEI, sicut dicitur; *& ad colendum cor tuum corde vestro, &c.* Item, *& servatis Dominum Deo vestro, &c.* Deut. 10. 20. &c. Et usitatum tum in mundo consuetudo erat, cui omnes assueti, & cultus universalis, in quo omnes erant educti, ut varie animalium species in Templis illis, in quibus Imagines illæ collocabantur, offerrebat, coram illis procumberetur, & adoleveretur; certi insuper quidam essent cultores sequestrati quasi ad cultum illum destinati, qui in Templis illis in honorem Solis, Lunæ, reliquarumque stellarum extructis; exercebantur, sicuti ostendimus: ideo noluit sapientia & providentia DEI, que in omnibus ejus creaturis lucet, mandare, ut cultus illi omnes dillingerentur aut abolerentur. Hujus enim rei cor humanum, quod perpetuo ad id inclinat, cui & assuetum, naturaliter non fuisset capax; ac propterea parum fuisset, nisi hoc nostro tempore Prophetæ aliqui venissent, qui nos ad cultum DEI vocare vellet, ac diceret; DEUS præcipit vobis, ne oratis, ne jejuniis, ne quibusvis cultibus ejus in istis Templis, sed in cultus vestre totus consistat in cogitatione, non in opere. Propter hanc itaque causam retinuit DEUS adhuc cultus, eosque à rebus, creatis & phantasmatis, quæ nullam veritatem habent; ad Nomen suum venerandum transiit. & præcepit vobis, ut illas cultibus abstinere. *Thence Temples, Altars, Sacrifices, Incense, Priests, &c.*

the Law. Consilium autem in hac divina sapientia fuit, ut memoria Idololatriæ deleatur, & fundamentum illud magdum de Existentia & Unitate DEI in gente nostra confirmetur, nec tamen animi Hominum propter Cæcitiam illorum abolitionem, quibus assueti erant, obstupecerent, vel alios cultus scirent. *Moses Maieroniæ, in More Neweb. lib. 3. cap. 32. de præceptorum 14. iose. pag. 432.* As the people were not brought through the Philistines country, which was the nearer way, but through the Desert, which was the better way, as there is follow, *Vide Aquin: secunda secunda, Quest. 10. Artic. 11.* Ideoque omnipotens & pater creator, & says Walafidus Strabo, on the same argument, of *Altars and Temples from the Heavens* facturæ suæ volens undecunque consulere, (quia propter fragilitatem omnes conuetudines pariter tolli non posse sciebat) permisit & iussit quædam sibi obedienter à piis exhiberi, quæ demonibus damnabiliter ab impiis solvebantur, *as Temples and Sacrifices.* And other worshippers as forwardly and trustably borrowed manually of them, de rebus Ecclesiasticis, cap. 2.

(Our great LORD GOD of Israel) who took those very rites (he says) and sacrifices he found in Egypt, and sanctified them, being superstitious before, for his own peoples service, in his own Land, by his own Law, to be used in the most holy Service of Himself, and in his own city & temple of Jerusalem. Their former prophaneity held no antipathy to keep out his more powerful sanctification, rushing in by force, nor their ill use or worse Masters could lay any bar against his claim or possibility of acceptance of what he chose, but that he might have, retain, use and be worshipped by that, which, before he laid his holy hand upon it, had been prophaned to the worst even Egyptian Idolatry. The like might Christ doe after in this matter of Baptisme, sooner giving form then making matter, rather taking what he found for his purpose at his own Jerusalem, then fetching from Arabia, or elsewhere, and placing it there, or Creating it whole anew; Nor was it so much as a Feast or a Temple, a little farther to consecrate a religious rite, for Him was Master of all Religion and had power so to doe.

And we may be the better perswaded of this derivation (rather then Creation, which usually passes) if we consider the similitude and resemblance is between these we here take liberty to call the *Primitive* and *Derivative*, *Original* and *Abstract*; or the same in one Religion, and the same in another, for the same end, for there was the same Name common to both, the same Rite used in both, the same End proposed of both, and the like Ministration as to the Manner, and Persons admitted or admissible. The Name was, (and

(and is) Baptisme; the Rite, Washing or Purification by water; the End, a New Birth, to be thereby Born again or admitted to a new Religion, (questioned once whether Circumcision, the old Partner should not be also retained among Christians for the same purpose? *Act. 15.*) And for the ministration both as to the Manner and the Persons, Things may not be thought they could have been more like, then (as 'tis described by them) these were, the old Baptism in days of old, and our New at first, as it was when it was fresh and New. For, (to forbear enlarging on the first things, as touched at before, and confine to the last) as to the Manner of old Baptisme, this we make no doubt to affirm it was it self, that is, *Baptisme*; the (1) whole body covered in water, and some (2) placed in it up to the chin. (3) *Buxtorfius* gives us the like of another washing, for purification of women *post puerperium*, which was so exact, a Ring must not be left on the finger, a bracelet on the arm, or chain on the neck, &c. If the Lavatory had any mud at the bottome or other filth, a fair clean stone must be chosen to tread upon, that water might misse no part at all; tandem aliquando coguntur subitus aquas se totas emergere, &c. And the like exactness was (as I believe, in all, so) sure in this initiatory purification. *Corpus etiam integrum ablucendum* (saith our (4) *Anthour*, from *Maïmonides*) & *cauendum ne corporis particula ulli maneret quid quod ejusdem ablutionem impediret*, Nothing must interpose to hinder the water from any part, as scurf, scab, spittle, gore-bloud, loose skin,

(1) So M. Purchase in his Pilg. im. l. 2. c. 2 out of Pet. Ricinus de coe. lesti Agricult. l. 3. & ad præcept. 113.

(2) *Fœmina* in aquis collo- cabatur collo- renus à fœpini- nis, Selden. p. 146.

(3) Has cister- nas adeo & profundas & aqua plenas

esse oportet, ut cum descenderint in eas aqua ad collum eorum pertingat. — Quid multis? Illis circa corpus universum nè tantum quidem relinquere licet inde- rectum, quantum pilus aut filum pasciat. *Synag. Judaic. cap. 2. pa. 98, 99.* And thereof another not lesse learned: *Matronæ Judæorum*, post puerperium, prius- quam visis se conjungant, in cisternis, fontibus & lavibus *sanctis*, ac totas ita lese, ut ne ullam quidem partem corporis immundam aut immuncm aqua habeant, immergere consueverunt. *Daa. Heinsius, in Aristarch. Sacro, pa. 743.*

(4) *Selden, pa. 144.* Yet not necessarily was the party naked, for so waters passed through the clothes, nec inter eas & cutem corporis quid obstruens Baptismum intercedat, it was enough. But that necessary: *Id in omnigenis Baptismis accuratis observandum volunt, ne aliter ipse Baptismi actus inde irritus redderetur. Id de Synedriis. Ebraeorum an- tiqu. l. 1. c. 3. pa. 26.* Nay, if but the tip of the finger remained dry, all the rest was unprofitable. The capacity of the vessel or place wherein, was not to be foliote as of 450 Gallons. *Id. ib.*

&c.

(1) Matth. 3. 11.
Chap. 28. 19.
Mark 1. 9.
Chap. 16. 16.
Luke 3. 21.
Chap. 7. 30.
Jor. 3. 23, 23.
Chap. 4. 1, 2.
& Chap. 10. 40.
Acts 1. 5. Chap. 2.
98. 41. Chap. 8.
13, 13. &c Chap.
9. 18. Rom. 6. 3.

1 Cor. 1. 13, 14, 15, 16. Gal. 3. 27. &c. Dominus N. ordinavit (Baptismum) fieri per immersionem in aquam, & non per asperersionem, ut ex Matth. 28. ubi verbum Baptizantes in nomen Patris, &c. in textu Græco idem est ac immergentes ac infundentes in aquam, Joan. Baptista Casalius de veter. Christianorum ritibus, cap. 19. p. 141.

(2) Neque enim de manuum vel pedum lotionem, aut alterius cujusque membri sed de totius corporis immersionem, scimus in βαπτίζω adhiberi, Montacur. Appar. 7. Sect. 25. For proof consult the Dictionaries, βαπτίζω: mergo, immergo: item, tingo: βαπτίζω, immergo, abluo, baptizo, Pastor. Lexic. vocab. Novi Testam. p. 131. βαπτίζω, mergo, immergo, tingo, intingo, madefacio, lavo. Suidas, βαπτίζω, mergo seu immergo: item submergo, seu obruo aqua, Scapul. Lexic. But above all, Stephanus; βαπτίζω, mergo, immergo, &c. item tingo, (quod fit immergendo) inficere, imbueri. βαπτίζω, tinctus, infectus, sc. colore aliquo: Διβαρῶ, bis tinctus, ut Διβαρῶ πορφυρεῶν qua utitur & Plinius li. 9. cap. 3. βαπτίζω, mergo seu immergo: (ut quæ tingendi aut abluendi gratia aqua immergimus.) Item mergo, id est, submergo, obruo aqua: & βαπτίζω, id est, mergor, submergor. Ut autem Latini aliquem aqua obrutum dicunt, significantes submersum; itidemque vino obrutum, pro bene appotum & ad sobrietatem usque, nec non obrutum aliquem negotiis, præterea æt alieno; sic & Græcos in βαπτίζω metaphoricè suos esse comperio, βαπτίζω & βαπτίζω: merio, lotio, ablucio, id est, ipse mergendi, item lavandi seu abluendi actus. Stephanus Lexic. Tom. 1. The Native signification of the word is, to dip into water, or plunge under water, says M. Leigh in Critic. Sac. p. 111. Or look abroad. That so much water as may denominate ablution, is necessary for Baptisme, and that the word requires it, is proved at large by Gregor: de Valenc. Tom. 4. Disput. 4. quæst. 1. punct. 2. Merlario enim autem non perfusione agi solitum hunc ritum indicat & vocis proprietates, & loca ad eum ritum delecta, Jo. 3. Act. 3. & allusiones multæ Apostolorum (true enough) quæ ad asperersionem referri non possunt, Rom. 6. 3, 4. Col. 2. 12. says Grotius ad Evan. Matth. 3. 6. βαπτίζω is intingo, in Apoc. 19. 13. It is taken from the Dyers Vate, and is a dying or giving a fresh colour, and not a bare washing only, whence our baptisme, Leigh Critic. Sac. Plus est hoc loco (Mar. 7. 4.) βαπτίζω quam χειρῶν: quod illud videatur de corpore universo, istud de manibus duntaxat intelligendum: even granted by Beza in Annot. Major. ad Mar. 7. 4. And therefore among the Hebrews, the great washers (confiding in water) had their name from hence of Hemero-baptists. Among them were their Διβαρῶ & Χειρῶν, that is for washing their hands, but these immergebant aquis, & ita totum corpus, à vertice ad talos inundabant. Montacur Appar. 7. sect. 78. When Peters feet were washed (observed by the Learned Casaubon) and mention

tion added of his hands and his head, as

distinct parts, another word was used, of *νίπτω*, Joan 13. 5, 6, 8, 9, &c. but the rite of. Baptisme was, ut in aquas immergeretur: Nor: in Mar. 3. 6.

As when holy things are laid on the table, *ὁ ἱεὺς νίπτει τὰς χεῖρας αὐτοῦ, λέγων. ὁ ἰσοῦς ἐν ὕδατι τὰς χεῖρας αὐτοῦ.* Liturg. S. Petri. pa. 14. set forth by *Lindanus*: the like where-to is in *St. Christophorus Directory* (so he files it) in *Biblioth. pat. Gr. Lat. tom. 2. pa. 60.* If *thk* were not enough *Scaliger* has more. *Hic* fuit baptizandi ritus, ut in aquas immergeretur: quod vel ipsa vox *βαπτίζω* declarat satis: quæ ut non significat *δύω*, quod est fundum petere, ita profecto non est *ἐννύπτω*: Differunt autem hæc tria, *ἐν πολλὰ*, *ἐν*, *βαπτίζω* *δύω*. Unde intelligimus, non esse abs re quod jampridem nonnulli disputant, de toto corpore immergendo in ceremonia Baptismi: Vocem enim *βαπτίζω* urgebant. Sed horum sententia merito est jampridem ex-

plora: quoniam non in eo posita sit mysterii hujus vis & *ἰσχυρία*. *Scaliger*: nor: in Mar. 3. 6. The interpretations, or insinuations of the Civil Law may be very authentick this way. There: — *Baphei*, aliàs, *Baphees*, id est tinctores pannorum: *Βαπτίζω* enim Græce, Latine, tingere. Inde *Bapheus*, *Baphees*; id est, tinctor & lavator, ut hic & infr. gloss. ad *Cod. 11. tit. 7. de murilegulis. l. 2.* *Baphii*, *Baphia*, taberna est tinctoria, *Βαφίη*. Vel *Baphia*. (ait *Brissonus*) sunt officinæ insectorum, qui vestibus purpura & cocco tingendis operam dabant. — Hujusmodi multa *Baphia* & in orientis & occidentis partibus Imperatores habebant, quæ sub dispositione comitum sacrarum largitionum in *notitia imperii Romani* ponuntur. Jo. *Calvini* Lexic. *Jurid.* pa. 116. Item, *Baptisma* vel *Baptismus*, græce *βαπτισμός*, latine immersio. *ibid.* & pauli poss.

Baptisterium: *Lavacrum*, &c. Coeterum baptio verbum Græcum, tingo significat. *Baphia*, loca ubi lanæ tinguntur. *Servius* appellat *Dibaphum*, purpura bis tincta, &c. in vocab. *baptisterium*. Item: *Serico baptæ*, serici tinctores. *Βαπτίζω* enim significat tingo: inde baptæ apud *Juvenalem* dicti, quod faciem fæco illinebant. — Cujus (serici) tinctores *Baphii*: Id: in vocab. *Serico baptæ* pa. 443. Erant in republica Rom. per provincias imperii certa loca destinata pannis tingendis, ubi *Baphia* erant, id est officinæ tinctorum, & illis procuratores præpositi, veluti procurator *Baphii* *Tarentini*, *Calabrie*: procurator *Baphii* *Salonitani*, *Dalmatiz*: procurator *Baphii* *Cissensis*, *Venetiz* & *Hiltriz*, procurator *Baphii* *Syracusani*, *Siciliz*, &c. In libro qui *Notitia provinciarum utriusque imperii* in scribitur. P. *Gregor. Tholosan.* *Synagm. Juris universi* lib. 18. cap. 26. (sec. 5. *ἀρχιερατικὸν ἱερὸν βαπτισμὸν ἔχοντα*.) having on a vestire

dip in blood. *Apoc. 19.* Nor is all this against that form, or but with it and for it, according to order whereof most English Disciples have been admitted in place in that School, where now they studie, profess, and are Christians. The rubrick for publick baptisme in the *Liturgie* directed thus: The Minister shall take the child in his hands and ask the name; and naming the child shall dip it in the water, so it be discreetly and warily done: saying [N. I baptize thee in the name of the Father, the Son and the Holy Ghost] And only if the child be weak it shall suffice to powre water upon it saying the foresaid words. The rubrick for private baptisme, the lawfull Minister shall dip it in water: or powre water upon it saying these words, [N. I baptize thee, &c.] after which as supposing so done: (there was a fault of disobedience to powers if it were not so done) the question is asked in the authorized Catechisme of that book, What is the outward visible signe or form in Baptisme? It was taught to be answered: [Water, wherein the person baptized is dipped or sprinkled with it] In the name of the father, and of the son and of the holy ghost:

patern, sanctified this Ordinance by is Example in the

(1) Scien-
dum autem primo simpliciter in fluvii, vel fontibus
baptizatos credentes; ipse enim Dominus noster J.
Chn. ut in nobis idem consecraret lavacrum, in Jor-
dane baptizatus est à Johanne; & sicut alibi legitur.
Erat Joannes baptizans in Ænon juxta Salim quia a-
qua multa erant ibi: Et Philippus Evangelista bapti-
zavit Eunuchum in fonte quem reperit in via. Wa-
laffrid: Serabo de rebus ecclesiasticis. cap. 26. Tre-
muit ille (Joannes) Qui mirum! quid (inquam)
mirum, si tremuit homo, nec audeat attingere sanctum
Dei verticem, caput adorandum angelis, reveren-
dum potestatibus, tremendum principatibus. Ber-
nard. Serm. 1. in Epiphan. — Tanta scilicet benignis-
simus dignatione subiecit (Christus) ut illud sa-
cratissimum caput, tremendum potestatibus, Ange-
lis venerandum ad suscipiendum Baptismum seculi
sui manibus inclinaret. Maxim. Tournaisiens. Homil.
lyonel. 2. in fest. Epiphan. Horret Joannes, & acci-
lve sibi esse sacrum Christi caput non patitur. Cyprian:
de Baptismo Christi.

(2) Johannes Baptista & Apostoli conveniebant
ad ripam Jordanis, volentes baptizare, quos facie-
bant descendere, & totum corpus in flumen immer-
gere. Joan. Bapt. Casalius. de veteribus Christiano-
rum ritibus. pa. 141. They were baptiz'd, that is,
plung'd in water, for a sacred figure. J. Deodatus in his
Annotation on Matth. 3. 6.

3. Intellige non rivus multos, sed simpliciter a-
qua copiam: tantam scilicet in qua facile corpus hu-
manum suffocaretur, quo cum more Baptismus pera-
gebatur. H. Grot. in annotat. ad loc.

(4) Bethabara. John. 1. 28. Which is as much as
downs transhant. Videtur nomen indicem ex histo-
ria quæ est Judæ. 3. 16, 17. ubi vox Trajectus his
apparet. Grot. ad loc. That this was the place, and
the mystery thereof, sc. that as the waters gave way
here to Jesus Nave so let him into Canaan, so here
the heavens should open into which Jesus of Nazareth and his followers were to
enter. See Dr. Jackson, in Johns Answer to Christs Question. part. 2. memb. 2. sc. 65. There
remained a long time the stump of a Divine Character upon it: it was known by no less
then this, a power to work miracles. For Lepers thither resorted and were cured, as
Baronius has from Gregory of Tours. In Bedes times there stood a Cross, Cæux lignea
usque ad collum alta, quæ aliquoties aqua transcendente absconditur: and a Church
hard.

(1) River of Jordan, the
known greatest of all
the Countrey; whether
all the (2) people came
from Jerusalem, Judea,
and all the coasts round
about, who were Bap-
tized in Jordan like-
wise confessing their sins.
Save once in Ænon,
near unto Sabim, and
that because (3) much
water there, John else
did not usually Baptize
any where; and, if
Expositors be not mis-
taken, (4) near or
at the very place where
Israel passed before by
miracle; there needed
no lesse to make the
depth fordable. Phi-
lip and the Eunuch
rode together till they
came in their way to
(5) water, and there
they went (6) down
into the water, and came
up out of the water: which Circumstance

berd by: where it is believed our Saviour left his clothes. Baron. Annal. in anno Chr. 311 num. 19. See the travels of the Patriarchs, pag. 429. of Bethabara.

Est hodie Bethfara (Beth-xur others call it) vicus in tribu Judæ, euntibus ab Heliz Chebron in vigesimo lapide. Juxta quem fons ad radices montis ebulliens, ab eadem in qua gignitur sorbetur humo. In hoc est Eunuchus à Philippo baptizatus. Bed. Exposit. in Act. Apost. cap. 8. tom. 2. fol. 134.

Quæ (actio baptizandi) constar immersione (mora sub aqua) & emersione corporis ex aqua, saltem asperzione. Bucan. lib. 47. sec. 19.

noted and expression used of our Saviour before, Matthew 3. 16. When he was baptized, he went up out of the water.

(Remember God-fathers were at first called *susceptores*, and some of their office questionable in that other periphrasis of (1) *Levantes de sacro fonte*) Whereunto (2) St Pauls speech of alusion must needs have respect in divers places; especially Rom. 6. 4. and Coloss. 2. 12. We have in our ordinary Bibles an *Illumination* from which there cannot be apostasy with any hopes of return, Heb. 6. 4. The Fathers and those of best judgment understand there by Baptisme, the terms having bin used promiscuously; Now that the Syriac gives, *Atqui non possunt illi qui senuit ad Baptismum descendere renouari*, &c. as rendered by Tremellius, and his reason with clearness explains all, *Nam immergebantur aqua*. Add here to that first name of the *Baptiferium* (3) *Koluvetha*, sc. locum ubi natari possunt, (as among other interpretations, *Scapula* gives this one) a washing pool, and (4) *Lavacrum* a bath; that an-

(1) Utrum in Baptismo requiratur aliquis qui baptizatum levet de sacro fonte? Aquin. pars. 3. quest. 66. An. 7. vid. etiam artic. 8. & Supplementum 312 par. 14. Quest. 56. Artic. 3. & Durand. Rational. Divinorum, lib. 6. cap. 82. sec. 389.

(2) Qui enim baptizantur & aquis immerguntur Christum mortuum & sepulcrum representant allegorice, idque ut tropologica similitudine significent, sicut Christus mortuus est vitam temporali / ita se morti peccato (ait Chrysostomus) per Baptismum, quo peccata merguntur & sepeliuntur. Cornel. à Lapide in Rom. 6. 4.

(3) Vid. Socrat. Histon. Ecclesiast. lib. 7. cap. 17. & Justin Martyr. Question. & Respons. ad Orthod. 137. *Piscina Lavacrum*. Suidas. Si Cyprian was seriously asked, whether any other Baptisme were Catholic, which the Church would allow, then by Mersion? His answers affirmatively; but they were the sick who might be so gravely aged, and of them asperio aquæ instillabatur. *Fis Lavacri obtinet, tunc et good et when was done at Church though but sprinkling*. Ep. 77. par. 2. tom. 1. p. 181.

(4) *Lavacrum*, Cod. de operibus publicis. L. 18. pro Balneo. J. Calvin. in Lexic. Jurid. pa. 510. The word interpreted Stupha in Gloss. ad Cod. de Episcopali auctoritate. L. Judices. A nobilita laque appellatur, in qui quis levare commode potest: *layes Spiegel*, alleged there. Et Briffonius, *Lavare veteribus significat corpus aqua in balneo ablueret*. vid. Heb. 10. 22, 23.

(5) Sciunt etiam presbyteri quando sacrum Baptisma ministrant, ut non insundant à quam sanctam super capita infantium, sed semper mergantur in Lavacro, sicut exemplum praebebat per semet ipsum Dei filius omni credenti, quando esset tunc merus in undis Jordanis. Synod. apud Selicyth sub Kenulpho: apud Spelman. Concil. rom. 1. p. 331.

had been so in Jordan; and the practice of our first Grandfather Christians, upon whole separation from Paganisme by this rite, (which we may presume to be understandingly, not formally ministred at first) we read still of their attendance at Rivers: As in *Yorkshire*, *Vir Dei Paulinus*, that man of God found imployment (1) for 36 days together

(1) Tantus autem fertur tunc fuisse fervor fidei ac desiderium lavacri salutaris genti Nord-Humborum, ut quodam tempore Paulinus veniens cum Rege & Regina in villam regiam, quae vocatur Adregin, triginta sex diebus ibidem cum eis catechizandi & baptizandi officio deditur moreretur, quibus diebus cunctis à mane usque ad vesperam nihil aliud ageret, quam confluentem eò de cunctis viculis ac locis plebem Christi verbis salutis instruere, atque in structam in fluvio Gleni, qui proximus erat, lavacro remissionis ablueret. Bed. Ecclesiast. Histor. Gentis Anglorum. lib. 2. cap. 14.

(2) Bede cap. eodem. (3) To so many Mr. Fox computed them in his Martyrolog. lib. 2. p. 119. (4) De hujus fide provinciae narravit mihi presbyter & abbas quidam vir verè cissimus de Monasterio Pearkan vocabulo Beda, retulisse sibi quendam seniorum, baptizatum se fuisse die media à Paulino Episcopo praesente Rege Edvino, & multam populi turbam in fluvio Trehenta juxta civitatem quae lingua Anglorum Tivellinga vocatur. Beda. lib. 2. cap. 16. fol. 82. (5) That, as now, to be the place called at but now, by Bede, is conjectured by Mr. Camden in Nottinghamshire. p. 549. Here, in token of thankfulness for so great a favour given to the Minister, he had bestowed upon him much land; some of it after converted to the 3 parishes, which his successors kept till the days of our late troubles, within the last septenary.

(6) Orientales: non in aquam mergebantur

tient (5) Canon of our ancestor-Mercians, with the reason thereof, that *Water should not be poured on any ones head, but he be merged, because Christ*

had been so in Jordan; and the practice of our first Grandfather Christians, upon whole separation from Paganisme by this rite, (which we may presume to be understandingly, not formally ministred at first) we read still of their attendance at Rivers: As in *Yorkshire*, *Vir Dei Paulinus*, that man of God found imployment (1) for 36 days together from morning to evening in baptizing the Countrey people that came in from all parts (after the King and his Family had led the way) in the River of Gleni; In (2) another Province and not far from *York*, (3) ten thousand in a day in the River of *Swale*, some tradition whereof remaineth among the neighbourhood inhabitants to this day, as I learned of them; In (4) *Nottinghamshire* the King being present, many in the River of *Trent*, not far from (5) *Southwell*, venerable Bede who gives the Relation, had it from one he knew and trusted much, who had it from one of the protestants that then came over. Lastly, take in the avouched use of the (6) *Easterlings* to have ministred no other way; those of *Arabia* to know our (to baptize) by the word *Amada* way, which imports to stand, from their standing in the Rivers, (which the son of *Aralkesar* hath left us in the

the very translation of the Gospels;) Even (8) *Calvin*; and *Bellarmino* (the more is the wonder) in this agreeing; Besides (1) *Aquinas* his *Tertius est per modum immersionis baptizari*, repeated, and the practice of the Church to be made good by the best Records, sc. that (as) (2) *Conradus Dietericus* grants it was, though he do not think it fit it should have been) till the time of *Constantinus* (3) *Copronymus* about the year 740. (who from a shamefull disgrace to this Sacrament, got that name) yet, till then, men used to goe into the water and there stand, *Vestibus exuti, nudi, &c.* Lay I say these things together and compare, and face does not more fully and proportionally answer face in water, nor any thing its like, then the manner of washing proselytes and our Saviours Sacrament instituted, with the practice in purest times, do picture, expresse, lead, follow, set forth, exemplifie, and in all things correspond, comply with and resemble one the other; of which many other things might be alledged, and more then very many, but that I am willing to borrow incautelous forbearance from the Apostles, (4) *amputare occasionem eorum qui volunt occasionem*: It was both and all but Sacred Sacerdotall washing, and for the manner alike on both sides of the Covenant.

So for the persons on whom it was to pass: which on *Israel* side was even to *Minor's* offered by their parents or the Countrey; and the most (5) general received practice of Gentile believers, hath been since to suffer little children to come unto Christ, and not forbid them, as of whom is (in right) the Kingdom of God. For, as to the former, I finde,

Utrum explicat. Catechet. quæst. 69. sec. 1. Of old they were wont in hot Countreys to dip the party to be baptized (all naked) in to the water, and so he was washed all over. Mayer on the Church-Catechisme pa. 325. From service performed by occasion of such Baptisme of women, Phœbe. (Rom. 16. 1.) is thought by many to have been stiled Ministra. Especially see H. Grot. in Evangel. Matth. cap. 3. ver. 6.

7. So the learned Commentator on Sir Tho. Risleys View of the Laws, pa. 176.

8. That Baptisme is merging, and so used by the antients, averred by him, Institur. lib. 4. cap. 15. sec. 9. As much (or as much as comes thereto) by *Bellarmino*, lib. 1. de Bapt. cap. 1. tom. 3.

(1) *Aquin. Summ. part. 3. Quæst. 66. art. 7.*

(2) Part 3. *Domini. 1. Advent. pa. 18.*

(3) *Vid. Histor. Magdeburg: Centur. 8. cap. 6. de Ceremoniis. sec. De ritibus circa Baptismum.*

(4) 2 *Corinth. 11. 12.*

(5) The Churches through Greece, Asia, Syria, Egypt, &c. *Ruteni Muscovitæ, Aethiopiæ*, all receive it, says *judicio Cassander*; and all, whose use is known to us, extra fines *Latinos*, keep precisely to the 8th day. Except (perhaps) the *Abissines*, who stay not the females so long, but hasten them (according to the time prefixed for the mothers purification frō a male by the Law) on the 40 day; so crossing *Levi's* birth in male and female. *Testimonia veterum scriptorum pro pædo baptismo. pa. 692.*

(6, those

(6) Ut gentiles Majores ad hunc modum, ex animi sui sententia profelyti fiebam, ita minores (masculi ante annum decimum tertium, præter unicum diem, Fæminæ ante duodecimum & diem in su-

per expletum) ex sententia sive patris sive fori cui suberant, in Judaismum pariter cooptati: Atque actus tam forensis quàm paternus assensum eorum tam in Circumcisione & Baptismo, tam in sacrificio offerendo, quod sequebatur, supplebat; nempe quia in commodum ejus res cessit. Selden, de Jure Nat. & Gent. p. 146. *As much observed and allowed by him since.* Non magis Circumcisionem, quàm baptismum parvulorum debitam præstitamque voluit (Magistri) ut ex ipso dicendis de profelytis manifestum sit de Synedriis veterum Ebræorum, lib. 1. cap. 3. p. a. 28. and he alledgeth sundry authorities of remote and very dark inquiry, but best accounts, as from Maimonides, Misna Babilon: Misna Hierosolymit. &c. Plain, full, home.

By their own testimony, this as common in of any other, lately observed by Mr. Lightfoot: In the Talmud in Cetuboth perck. 1. they have these words. Rab. Hona saith. A little one they baptize by the appointment of the Consistory, *קטן טבילין איתן*: וְאֵתְּנוּ לְיִתְּנוּ. Whereupon the Hebrew gloss: If he have not a father, and his mother bring him to be proselyted, they baptize him, because there is no proselyte without Circumcision and Baptisme. The Text proceedeth. What do we learn hence? That he hath benefit by it, and they privilege a man even though he know it not. It is a tradition, that they privilege a person though he know it not; but they do not disprivilege a person without his knowledge. (Very good!) And thus do they answer that objection now on foot against Infants baptism, &c. that it is unfit they should be baptized, because they have no understanding: They make it a non-sequitur, for say they, A privilege may be put upon a person though himself know it not: Harmony of the Evangelists, part. 2. p. 75.

1. Upon consideration of all our books I finde this diversity, that a Parson or Vicar, for the benefit of his Church and of his successor, is in some cases esteemed to have a fee simple qualified: but to do any thing to the prejudice of his successors, in many cases the Law esteemeth him to have in effect but an Estate for life. Cook on Littleton, fol. 341. & Ecclesia fungitur vice minoris: meliorem potest facere conditionem suam, deteriorem nequaquam. Briton. fol. 143: cited there. Braddon has it more fully, lib. 2. de acquirendo rerum dominio: cap. 5. §. 5. fol. 12. agreeable to the opinions of most Civilians, though some contradict. Vid. Gloss. Alimentarius: ad leg. Cum hi, qui bus. in Digest. 2. de transactionibus. &c. Eam transactionem.

but

but a child by (2) ours, and (3) other Laws may do, where (2) Et notandum, quod cum donator

minori dederit euratorem, & curator nomine minoris fuerit in seysina, si donator postea quacunque ratione se posuerit in seysinam, & inde obierit seysitus, nunquam propter hoc mutabitur status minoris, quin retineat contra quoscunque. Recipere enim poterat per tutoris auctoritatem, & consentire donationi sibi factæ: consentire autem donationi ad se (or rather, à se) faciendæ, vel admittendi iterum donatorem ad seysinam non potest, alicujus auctoritate; meliorem enim suam conditionem facere potest deteriorem nequaquam, Braden, de acquir. rerum don. 2. 5. sec. 8. fol. 14. The justice whereof has Fleta, lib. 2. cap. 3. de donationibus, sec. 17. In aliquibus casibus jus nostrum minoribus tantum faver, ut ne quidem cum auctoritate tutorum, judicii periculum subire eos patiatur, sed placitum usque in plenam eorum ætatem sistat. Cowell. Institut. Jur. Anglie. lib. 1. cap. 23. sec. 5.

(3) Minoribus enim ætas in damnis subvenire, non rebus prosperè gestis obesse consuevit. Cod. de procuratoribus. L. Non eo minds, as the gloss in Gratian: Sententia lata contra ipsum (minorem) nulla est: si tamen lata fuerit pro ipso, teneat. gloss. Pupilli. Caus. 15. Quest. 3. c. 3. And generally by the Civil Law a child might act to his own benefit, but not, if (possibly) to prejudice, without farther consent. Auctoritas tutoris in quibusdam causis necessaria pupillis est, in quibusdam non necessaria. Ut ecce, si quid dari sibi stipulerentur, non est necessaria tutoris auctoritas, quod si aliis promittantur pupilli, necessaria est tutoris auctoritas. (As they may take bond alone, but not give, by Institut. 3. tit. 20. de in utilibus stipulationibus. sc. Pupillus) Namque placuit meliorem conditionem licere eis facere, etiam sine tutoris auctoritate: deteriorem vero non aliter quam cum tutoris auctoritate. Institut. 1. tit. 23. de auctor: tutorum. See the gloss on which text: & ad Cod. lib. 5. tit. 59. de auctoritate præstand: L. Neque tutoris, & ad Cod. lib. 8. tit. 38. de contrahend. & commutand. L. 7. Neque tutoris; as Marcianus of old: Pupillus quantum ad acquirendum non eget tutoris auctoritate: alienare vero nullam rem potest nisi præsentem tutore auctore: & ne quidem possessionem, &c. Digest. 41. tit. 1. L. 11. Ex diverso autem si pupillus paciscatur, ne quod debeat à se peteretur, rarum habetur pactum convenum. Lib. 2. tit. 14. de pactis, L. Contra juris civilis. Pupillus tantum hoc causa naturaliter obligatur in quo factus est locupletior, gloss. ad. Dig. de conditione indebiti. L. Quod pupillus, & vid. L. Naturaliter in eodem tit. & L. Cum illud aut illud: tit. Quando dies legat: & gloss. ad tit. de Novationibus, L. Cui bonis. Item L. Ait prætor: sec. 1. tit. de negotiis gestis, & gloss. Continetur, ad L. Si Servus, tit. de adilicio edicto. Ter farther, as that which is tick-cast's worth about it, so they that are but near to Minors speed the better. Sed in proximis infantiz propter utilitatem eorum, benignior juris interpretatio facta est. Institut. 3. de in utilibus stipulationibus. sec. sed quod diximus.

(4) A minor of twenty, if he sell and buy with the price thereof a thing of better value, is yet enabled both to retain his purchase, and recover his sale, (only paying back the money) and this in favour of his minority: says the grave author of Doct. Et Student. Dial. cap. 21. [It is known and granted by all, that Infants may buy and keep: but if an Infant sell his land he may enter against his own seignior, and if he be up only, he shall have assise of Novel Disseisin when he cometh to his full age.] Natura brevium, fol. 122. in the Writ De ingressu dum fuerit infra ætatem. If the husband and the wife purchase land jointly the wife being within age, and the husband and the wife sell the land, the husband doeth, the wife shall recover the whole by this Writ. fol. 133.

enough,

enough, what yet it hath not power, if it would, to part with, by wise and very conscionable provision. So there, to bring one to *Israel* and to be *sub alis Majestatis divinae* (as their word was) tended to benefit and great advantage of the Receiver, and therefore that which passed on children, or was conveyed to children, unless there followed (1) after-revocation, was counted valid and firm enough, it could come to no less: And even in like manner in the Christian Church, whose wisdom and charity hath been all along so free and provident as to offer to baptisme, and to receive and esteem for baptized, to all purposes and constructions, those who were so far from (2) consenting, that they have

(1) Si verò minor, simul ac etatem compleverat Judaeismo renunciasset, nec eam omnino postquam major erat fuisset

amplexus, Ita deinde evanuit quicquid per initia menta, &c. — ut in Gentilibus plane conditionem rediret. *Selden*, ubi supra. Upon score of like reason whereto, and for such after tryal, may have been taken up in the Christian Church that examination, which did sift the constancy, or rather consistency, of those had been taken in young, to their presumed grounds: that if they wavered, they might be known and discharged; or if they remained constant they might, by imposition of hands receive what the commoner name of that Ceremony did import, of their faith (at least a signe of) CONFIRMATION. Vasquez has from Erasmus (in the preface to his paraphrase on the Gospels) a word of most wholesome, grave, and prudent advice: that those who were baptized young, when they begin to write Man should be examined. An ratum habeant id quod in Catechismo ipsorum nomine promissum fuit: quod si ratum non habeant, ab ecclesiae jurisdictione liberos manere. in 3. part. Thom. disput. 154. tom. 2. cap. 1. sec. 2. If they did then stand to what their sureties had presumed for them? if not, they should be discarded. Most necessary, and of unimaginable benefit! such a scrutiny would shake off thousands of rotten hypocrites, and purge the Church of many such infidel-believers (or professors) upon whose dirty faces a little holy water was sprinkled when they knew not what it was, but they no more minde the true sanctification appertaining, then the Turks or Saracens (who shall rise up in judgment against their washed filthiness) or then those of whom St Peter, It is happened to them according to the true proverb, The Dog to his vomit, and the washed Swine to wallow again in the mire. Such discipline of awaked reason is that the world groans for! That men would become Christians! O, that the truth of faith, and POWER of true Christian belief might be seen in the hearts and lives of those that knowingly put the neck in Christ's yoke! (2) Nec sentiant, nec consentiant. Decretal. Gregor. 3. tit. 42. cap. 3. At this age they are levelled with mad men by our Law. Furiosus autem stipulati non potest, nec aliquod negotium gerere, quia nescit nec intelligit quid agit. Eodem modo nec infans, nec qui infanti proximus est, qui multum a furioso non distat, nisi hoc fiat ad commodum summi, & cum tutoris autoritate. *Fleta lib. 2. cap. 56. de actione debiti.* Observable, that by the Civil Law, in that was called ADOPTION of Infants no such particular express consent was needed: In Adrogation, which was another way of assuming into the Family (those that were sui juris and before the Magistrate) was required both Rogatio & mutua Interrogatio, as Gains fully, in Digest. de adoption. & emancipat. L. 2. But for those were only adopted,

no present (3) sence at all, nor after memory of what others charity doth then even powre upon them for their eternall good; for the thing here no less tends to open benefit of the simply patient: And this, I say, hath been so all along, and from the first dawning of the fallible Church, so far off as in (1) *Origens* days, he (2) acknowledged and imbraced it for a Tradition Apostolicall then, allow it but any reasonable time to grow up to desert of that reputation, and we shall soon pinch hard upon St *John* in his banishment, yea upon St *Peter* and St *Paul* in their travels; Truth is, generally I believe it hath been received through Christendom in its largest diffusions whether to time or place,

no such thing.
Celsus 28. li-
bro *Digestorum*.
In adoptioni-
bus eorum
duntaxat qui
sua potestatis
sunt voluntas
exploratur (as
were the *Adro-*
gati before; the
gloss there says
so; and the
notes on the
gloss, *Adoptio*
pro *adrogatione*) fin au-

tem à patre dantur in adoptionem, in his utriusque arbitrium spectandum est, vel consentiendo vel non contradicendo. tit. eodem. L. 5. And further observable, that the word taken up by Christians to express their conceits in this like case is Adoption all along, not Adrogation, of those are assumed to the household of faith. Etiam infantem in adoptionem dare possumus: So *Modestinus* coming home fully, tit. eod. L. 42.

(3) Quicquid autem tutor agit pupilli nomine quo ejus condicio efficitur melior, pupillo prodest etiam ignorant: applied to this very case of Pædobaptisme, and as the ground thereof by judicious *Cassander*, pa. 752.

(1) He lived about 1400 years of those 1600 and odd we compute from Christs death, as may be seen in *Helvicus's Chronology*, in the year 204. with whom compare St *Jerome*, de viris illustribus, tom. 1. pa. 106. and *Magdeburg*, Centur. 3. cap. 3. & 7. Before him was *Irenæus*: Omnes venit per semetipsum salvare (Christus) Omnes inquam, qui per eum renascuntur in Deum, infantes, & parvulos, & pueros, & juvenes & seniores. Ideo per omnem venit ætatem, & infantibus infans factus, sanctificans infantes, in parvulis parvulus, sanctificans hanc ipsam habentes ætatem, &c. lib. 2. adversus hæres. cap. 39. Before both, *Dionysius* *Arcopagita*. Nihil igitur, ut reor, indignum est, si ad divinum institutum puer adducitur, sanctum habens præceptorem, qui illi divinarum rerum habitum tradat, malorumque servet immunem. Tradit autem puerò sancta mysteria Pontifex, ut nutriatur in ipsis, &c. Et visum est nostris ducibus admittere infantes hoc modo: alledged by the *Centurists*, Centur. 4. cap. 4. col. 236. de ritibus circa baptismum. And yet a step higher, *Clemens* *Romanus*: Baptizare quoque puerulos vestros, & educate eos in disciplina & præceptis Dei. Sinite enim, inquit, parvulos venire ad me & nolite eos prohibere: As from the Apostles themselves, in *Constitut. Apostolicarum*, lib. 6. cap. 15.

(2) Secundum ecclesiæ observantiam etiam parvulis Baptismus datur: *Origen*. *Homil.* 8. in *Levis*. tom. 1. pa. 158: and for the same so alledged by *Illicius*, in *Magdeburg*. Centur. 3. cap. 6. sec. de ritibus circa baptismum. Pro hoc etiam (namely for the sins of infants which they bring into the world) & ecclesia ab Apostolis traditionem suscepit, etiam parvulis baptismum dare. Sciebant enim illi quibus mysteriorum secreta commissa sunt divinarum, quia essent in omnibus genuinæ sordes peccati. quæ per aquam & spiritum ablui deberent, propter quas etiam corpus ipsum corpus peccati nominatur.

tur. Origen. lib. 5. in Epist. ad Roman. cap. 6. pa. 343. and so understood by Polydor. Virgil. de inventor. rerum. lib. 4. cap. 4. and by Spangenburg. Margarit. Theol. fol. 59. St Aulin has let the same drop from his pen many times since: and enough others may be seen in Gregory de Valencia. Tom. 4. disputat. 4. quest. 3. punct. 1. Postremo. But best together has G. Cassander represented the tendries of antiquity in this point; in his Testimonia veterum scriptorum qui intra trecentos circiter annos à temporibus Apostolorum floruerunt, &c. for this opinion: pa. 668. of his works printed at Paris, 1616. The inforcement of which collection in inference very remarkable is this: Cum hi omnes, quorum testimonia produximus, continentià ab Apostolis serie, diversis temporibus & locis ecclesiarum Christi rectores & doctores fuerunt, non dubium est hanc sententiam, à singulis tanquam uno ore pronunciatam, communem esse doctrinam totius ecclesie, quam ecclesia ab Apostolis acceptam ad posterum transmissit: pa. 691. In farther probability whereof he shewes the prevalence of this opinion and use to extend it self to remotest Nations, both from us and themselves, as the Churches through Greece, Asia, Syria, Egypt, Ethiopia, India, Muscovia (what is far and wide if this be not?) who were not all like to join in a corruption of what first delivered: or to receive with such one consent what had any other first delivery. Who trusts not the faith of the world! much more the Christian world! such a one were worthy to be banished out of both worlds.

though the most general rules are forced to admit of some derogatory exceptions.

Thus have we *Padobaptisme* upon both sides of the double testament. Doubt may be, and upon the matter, hath, of the bridg or means of conveyance from one to the other: Whether by vertue of any command of our (1) Lord himself in *scriptis* directly given? or by equity of example found after in the (2) practice of his servant Apostles? or by derivation and necessary consequence from other truths laid down upon other occasions? (as, the parents being within the Covenant, their childrens (thereby) at least parentall holiness (3) *federal* sanctification, native title to the seal, as the circumcised had the eight day (4) under the Law, &c.) which three have been the opinions of those

(1) As Mat.
28. 19. to Baptize all Nations, of which children are a part. Matth. 19. 14. & Mark, 10. 13, &c.
Suffer little children to come unto me with out any restraint.
So Clemens
Rom. expounded but not.

(2) As in baptizing whole households, Act. 16. 15. 1 Corinth. 1. 15. & Act. 16. 33.

(3) Both Circumcision was necessary to sanctifie into the Law, says Mr. Selden, and also baptisme; that is, to them who were admitted, to all, but not, as Circumcision, Baptisme to their children after them, quos universos in sanctitate, ob parentum scilicet sanctitatem, natos docere solent. Delyne dicit veter. Heb. lib. 1. cap. 3. pa. 23.

(4) Gen. 17. ver. 12. Or, the grace of God being universall, to all sorts; Or, Christ shed his blood for all, young as well as old; Or, all have originall sin, calling for this necessary purgation (as but now Origen.) Or, as other plain ordinary way to salvation, by that bary Christ hath laid a crosse, except a man be born of water, and of the holy ghost, he may

not

not enter the Kingdom of God, *John 3.3.* Or, lastly, God would have all men to be saved, and come to the participation of holiness and happiness; which was pitched on in the conference between Arch-bishop Lawd, and Mr. Fisher, *sec. 15.*

that become the Doctrin even of this Circumstance of a Rite (for it is no more) in the sacred Text, and would have none bottomed elsewhere: Or, whether (no warrant supposed any way written) as to such an appendant or but appurtenant of a Rite (the Right itself having first passed by clear command) that which so belongs thereto, and is but of the manner, may not be conveyed safe and sure enough from hand to hand by successive and continued practice, and the Church be intrusted to give along with security so small a thing, scarce a thing, to avoid multiplying commands; which hath been used to be called Ecclesiasticall (1) Tradition, and is laid hold on by divers, and some (2) Protestants in the business? But of this controversie, which I cannot be ignorant to have been on foot a long time, and yet to be, prosecuted with zeal enough, and too much bitterness, by those have interestted themselves, I leave the abettors to their several opinions and disputations; let them sit and vote as they please, for the bridg or manner of conveyance, I interpose no farther then I have cause for the both sides; that there it was, and here it is, it had being before the Gospel, and hath had ever since the Gospel (though they that rely on simple tradition may perchance hope to gain hereby not a little, advantage on their side; for if it were so indeed that infants were, upon what grounds or maximes soever, baptized into the Law, and this so usual that nothing more, this known, rendred it the less (3) needfull to give or require express order for every days practice, or to waite over by cumbersome

(1) *Consuetudine o matris ecclesie in Baptizandis parvulis nequaquam spernenda; nec omnino credenda nisi esset Apostolica traditio.* Augustin. de Genes. ad lit. 10. cap. 23. & see lib. 4. de Bapt. contra Donatistas, cap. 24. so Baronius, ad an. Chr. 53. num. 20. Belarmin. lib. 1.

de bapt. cap. 8. & Lindanus, in Liturg. D. Petri. cap. 1. pa. 60. with sundry other that go his way,

(2) *Melancthon. in loc. commun. tit. de baptismo puerorum, and a treatise of Pado-baptisme Printed last year, 1645. licensed by Ch. Herle, President of the Assembly of Divines at Westminster. p. 7. and many other.*

(3) *The patterns from whence most, if not all, the Customs in the Church were taken, was, the Custom of Israel in the old Testament. And this may be one special reason, why the providence of God did not take so much care for the writing of every custom and ordinance for the Government of the Church in the new Testament, because the precedent from whence they were taken being at hand, if any alteration did creep in, it might easily be amended by reducing it to the pattern. The same Treatise. pa. 8. baptizing whole households instanced in, for one thing p. 9.*

strength of precept what the force of custom would fairly and gently but surely enough carry on along with it, especially for a circumstance, when the main was secured by Command, And withall there might be Rules and received Orders then on foot, to carry on the business with light, strength, security and evidence enough, since lost Grant I say, the thing done, a glance, or but intimation, or but convert supposition might give as much evidence as might reasonably be expected in such a business from so small a Volume as the new Testament is, where we have but a very short draught of all the sure Theologie in the world: As here in *England* what a small account have we of infant-baptisme for about 500 years agoe as to doctrine or practice, which yet questionless was, and how much less will be a thousand years hereafter, when time shall have eat out the prints that are now legible in many things, that setteth her teeth into every thing? Things unusual claim their notice, strange come upon the Record, dark, doubtfull, uncertain, of hard belief, use to take up room of vindication into clear and open light, else books must multiply *in infinitum*; and as to our particular of what passed under Christ, we more then guess that all was not written of him, by that supposition we know who used, that if *et cetera*, all that was, should, *the world could not contain the books that should be written.* Jo. 21. 25.) But of these I say, I interpose no further then I have cause, the fact on both sides, and the similitude of their and our initiating rite thereby; even those that could not consent were admitted, before, since, under our Saviour, to the Synagogue, and the use of Christians hath been (we know in part) from the beginning, to take into the Ark Noah and all his Family, not the youngest left out to perish in the water, but *saved by the water*, as is St Peters saying, and mine in his sence: 1 Pet. 3. 21.

So the parallell stands fair, and our baptisme comes from *Israel*, because in so many regards like theirs; as primitive and derivative, originall and extract, as was said before, type and antitype, the same, and the same: that *Jerusalem* from the East which giving us one, had the other, being the likest to afford both mother and daughter. Which

Which admitted, as I see not but it may, there is neither impossibility, improbability, nor (of weight)inconveniency, Thereon would follow two other things to be yet superinduced by way of Corollary, sc. 1. That it is not so credible as commonly believed, nor gold so good as Currant through Christendome, that our Messias, or his antea mbulo *John Baptist*, at the soonest, was the very first that ever introduced this rite of Religious Baptisme into the Church or into the world; There was no such thing before, These Master builders not only raised it up to that hight (of value it justly has, and use it serves for) but laid the first corner stone thereof, as is with confidence enough delivered, by

(1) *Marlorate*, (2) *Maldonate*, (3) *Iliricus*, (4) *Brencius*, (5) *Polyd. Virgil*, and diverse others, both Historians, Treasurers, Commonplacers, Schoolmen, and both Fathers and their children of every generation, who drive on with one consent (the more is the pity) the same mistaken way: But is it so? No; it is not so: There was a rite, of Baptisme, in Religion, for regeneration, I step one foot farther, and for renovation, institution, initiation into new faith and profession, before (6) *Iesus* (the son of a Virgin) was born in Bethlehem in the land of Judea in the days of Herod the King, or his elder servant and next Herald practised (to make way for his Master, to come) (7) in *Enon*, or any where else; and for this there is proof enough, full, home, pregnant, plentifull, though not Scripture-proof (and yet such as Scripture contradicts not neither) as good as the world uses to afford in like case. Far be it, I should be overlavish to grant the adjective of *Christian* regeneration, *Christian* Baptisme; That, such and Ours (by which alone we hope, so far as Sacraments may, admission into the new *Jerusalem*) began I believe with the New Testament, and has the form authoritatively ordered from him that could alone, and did, our highest Prophet, and Saviour, and Redeemer, *Matth.* 28.19. Thus, or to this, baptize not till now, or then. But for Baptisme (or religious *washing*, at large, for the words are the same) a Rite, Seal, Means, Ordinance (believed) of ingrafting to a new Faith or Religion, not without rege-

neration.

(1) *Johannes Baptista*. sic dictus quod Deus per ipsum ministerium Sacramentum Baptismi instituerit, priusquam baptizaverit. Exposit. Cathol. in *Matth.* 3. 1.

(2) *Tom.* 1. de sacramentis, cap. 4. p. 100.

(3) *Centur.* 1. lib. 1. cap. 4. de baptismo. & lib. 6. sect. de ritibus baptismi.

(4) *Homil.* 25. in *Luc.* de baptismo.

(5) De rebus inventis, cap. 4. de primo baptismatis usu, &c. & Gloss. ordinari. nov. in *Matth.* 3. 1.

(6) *Matth.* 2. 1. *Luc.* 24.

(7) *John* 4. 23.

(1) Certè
Iudis Apolli-
nariis & Eleu-
finiis tingun-
tur, idque se in
regeneratio-
nem & impu-
nitatem perju-
riorum suo-
rum agere præ-
sumunt. Ter-
tullian. lib. de
baptismo, c. 5.

(2) Verum
quidem est,
Christum &
Apostolos ex-
pressim, quæ-
dam alia do-
cuisse ac impe-
rasse in quibus
fundamenta
totius religio-
nis Christianæ
collocantur,
horumque
nonnulla (ver-
bi gratiâ, bap-
tismi sacra-
mentum) ex
anterioribus
Judaismi mo-
ribus sumta ac
in ipsis retenta
sic in Chri-
stianismi suum
formasse ac novasse
ut novatum inde
Institutum divinum
planè ac-
cessisse inde sit
dicendum. Sed ejusmodi, &c. Selden; de
Synedriis vet. Heb. lib. 1. cap.
13. p. 492. (3) Tit. 3. ver. 5.

(4) To conceive there was no Rainbow before the Flood, because God chose out this as a token of the Covenant, is, to conclude the existence of things from their signalities — with equal reason we may infer, there was no water before the institution of baptisme, nor bread and wine before the Eucharist. So the most exquisitely learned and judicious Dr. Brown, in his *Pseudodoxia Epidemica*, book 7. chap. 4. The argument whereof is to prove, That the Bow was before the flood.

(5) vid. Scharp. Symphon. Epoch. 2. Quest. 9. p. 66. & Bellarmin. de Sacramentis, lib. 1. cap. 17. (6) Ne diluvium alterum formidaret (Noachus) intruere Iridem, atque huic fidere Sacramento jussus fuit, Per. Cunnæus, de repub. Heb. lib. 3. c. 2. & vid. Luther. de captivitate Babilon. cap. de bapt. & Calvin. Institut. lib. 4. c. 14. sec. 18. (7) See more hereof in *Grotius* upon *Matt.* 3. 6. (8) Hac ratione Judæorum liberi per fæderis

circumcisionis

circumcisionis observationem Judæi hunc : (sc. the males) Quod si Judæa filiolum pepererit, natiuitas ejus tam parvi æstimatur, ut in libris eorum de ea nihil ferè scriptum invenire mihi licuerit : (except this little) Quod puellulæ quædam juveniculæ, quando filiola nata sex hebdomadarum æst, circumcunat, in quibus, lintheolis pulcherrimis cincturisque argenteis ornatis, ea posita cubat, se collocant, eamque cum cunis aliquoties elevent in altum, eique tum demum nomen imponant ; & quod ea quæ ad caput infantis a stat, susceptrix ejus sit : quæ, rebus istis peractis, cum puellis aliis convivium paratum agitant, & edat & bibat, & ita tempus aliquod hilaris læaque eum eisdem transmittat. Ridiculus ! yet this is all ; from Buxtorfius, in Synagog. Jud. cap. 2. de natiuitate & circumcisione Judæorum, p. 96.

quem & in maribus præputandis, die scilicet octavo, juxta præceptum Abrabæ datum, Nemo sanus puto affirmabit ; imprimis de Israelicis famellis, DEI popularibus, JEHOVÆ precibus, quarum vel circumcisionem, vel excisionem, vel concisionem nullibi commemorat sacra (1) pagina, vel in lege vel exemplis si res ipsa forsan (2) possibilis : That they were admitted, yea circumcised, as some have been apt to think, in their (3) males, of not much less absurdity ; considering they were one half of whole mankind : That they were admitted without ceremony, as strange ; or that they were not admitted at all. It remaineth therefore, if neither by their own circumcision, nor in their males, nor, but by some rite, nor by any other, by BAPTISME which passed

(1) For the instances we read of, were Abraham, Isaac, Ishmael, Hamor, Sichein, Gershom, Jesus Nazareus, John Baptist, Paul, Timothy, &c. all Males. The

Law. Every Manchild among you shall be circumcised, Genes. 17. 19. Ad. 7. 8. He that is 8 days old among you shall be circumcised, every male in your generations. ver. 12 of Gen. 17. The uncircumcised male shall be cut off from his people, ver. 14. according to which Rule, in this will we consent, if ye will be as we, every male circumcised. chap. 24. 15. proposed again, ver. 22. Nor is memoriall of any order or instance to the contrary or different, in those we embrace for sacred oracles.

(2) For the Rule was of males only, who had by nature the foreskin of the flesh to be cut off, the females wanting it were not to keep this rite, though they were as well as men within the Covenant of Grace in Christ, says Mr. Ainsworth on Gen. 17. 12. Epiphanius proposed the question, if circumcision were needfull to salvation. How were Rebecca, Leah, Rachel, &c. saved, as David's daughters were, as Abigail's maid, who were not capable of what passed on Abraham in Haran, 30. cap. 30. p. 160. Though yet call to mind what had plentifull attestation of the women of many Nations, as for more then capacity hereof, before, in the margin of chap. 3.

(3) Moreover, the woman is comprehended under the man, in her head, so saith 1. Cor. 11. 3. Mr. Ainsworth in the same place. In majoribus celebrantur, ex circumcisi enim, parentibus natebantur : circumcisi etiam maritis nuptæ fuerunt. Schæp, Synagoga, Prophet. & Apost. Epoch. 3. Quest. 9. p. 91.

(1) Call on men, which might pass on (1) women, which was fit to pass on them, which nothing hindreth the likelyhood it might pass on all, and most likely on women, who had many such special consecrations appointed by the Law, nothing is this way inconvenient, nothing absurd, nothing improbable; Modesty is taken care of, all fitted in to wonderful consent of Things: and above all, the Church succeeds the Church, the New Testament the Old, and while with us both (2) men and women continue to be baptized, of which 'tis certain men's succeed what was under the Law, it will remain a strong visible, reall, lasting argument of weight, that both came together, and that our baptisme of women (of which we have no speciall command) comes from the *Hebrews*, and theirs went before ours. Greedy endeavours had been before to compose things to similitude and likeness; whence (at hand) the Lords Supper was made to piece out the Pascheover, to us; and our Baptisme, Circumcision, (which yet could be put in part, sith one half was never circumcised) I leave all to think how much fitter it will be, to compare not only Baptisme with Baptisme, but that which doth now pass on both sexes with that which both heretofore might, and the likerly did for what since followes: and upon terms of how much disadvantage should we be willing to take up but a likelyhood that the women of *Israel* were entred by water, which is after followed by such another known piece of the same, as (the first admitted) will put all believers in a livery, men, of women, of now, and heretofore, all into the same ceremony.

Intrant (mulieres) in pascuum Abrahæ per quam Baptismata & traditiones quæ in corpore legis non inventiuntur. Women are entred in to the Covenant with Abraham by WASHING and other unwritten traditions: Remembering, that the Tix's before would scarce make good any baptisme of Profelytes, for the order by the words was only for washing of garments in Sinai, which they interpreted of washing the person. Mr. Selden who gave us the testimony, had said before, Profelytæ autem Baptismo duntaxat & oblatione initiabantur: though men were circumcised, no more passed on women but baptisme, and necessity of offering, de jure nar. & gentium. lib. 2. cap. 2. pa. 142. And H. Grotius, since: Sed & feminas extraneas Judæis nubentes aiunt (Hebræi) ablutas, idque olim factum Saræ & Rebecæ, annot. ad Matth. 26. pa. 41. Marrying, that is, as they were initiated into the Hebrew Religion, without which a stranger might not conceive from the Holy seed. Washing not so much a rite of Marrying, as of conversion accompanying.

(2) So ruled by the text. When the Samaritans had faith in Philip declaring the things of the Kingdom of God, &c. they were baptized both men and women, *Act. 8. 12.*

nious dress of Sacrament like themselves; the sons and daughters of faithfull *Abraham*.

I acknowledge the whole, as to any succession, whether of womens baptism or mens, to be altogether new, and utterly different from all or the most that have written or spoken on the Argument before me, whether fathers or their posterity, whose opinions and confident determinations have still went on upon this supposition with concession as undoubted, that our Baptisme for admission doth succeed among the *Hebrews*, what? not a Baptisme (which hath not been thought of) but their first and great commanded ceremony of entering into *Abrahams* Family and the visible Church by Circumcision; and that this is the gate to let into Christian Communion, as that did (and in succession to it) into the *Jewish* Synagogue, for which I could (1) cite of books, and in them dictates enough: But I refer my self to (2) indifferent judgment, whether this be not a more probable origination and succession, it self to it self, rather then to circumcision, another thing. (3) Baptisme to Baptisme for the same end of regeneration believed by both, then Baptisme to what is merely *heterogeneous* and of another nature (especially sith this was always fit to have passed on women to let them in with the other Sexe, as still 'tis known with us it doth, the other nor did, nor well could) and I am perswaded as 'tis to me clear, so it will be to others, at least very probable, after they shall with a new and free judgment have digested these considerations. The rather for that 'tis observable the growth of the Church

(1) Pro Baptismo Judæi circumcissione utebantur. Isidor. Petrus. lib. 1. Epist. 125. pa. 39. Baptismus est vicarius circumcissionis Durand. rational. divin. lib. 6. cap. 8. sect. 13. And see St. Augustine in Epist. 108. tom. 2. Bernard. Epist. 77. ad Hugonem de sancto Victore. Aquin. par. 3. quæst. 70. Decret. de consecrat. dist. 4. ca. Quod autem. Decretal. Gregor. lib. 3. tit. 42. cap. 3. Lancelot; Institut. juris Canon. lib. 2. tit. 3. Feu. ardent. in Iren. lib. 4. cap. 30. Corneil. à Lap. in Genes. 17. 10. Ursin Catechism. part. 2. quæst. 4. Bishop Hall, Epist. 4. Decad. 3. And yet Decades more might be added.

(2) Caterum scimus quosdam quod semel imbibierunt, nolle deponere, nec propositam suam facile mutare, sed salvo inter collegas pacis & concordie vinculo, quædam propria, quæ apud se semel sunt usurpata, retinere: Quæ in re nec nos vim cuique facimus aut legem damus, cum habeat in ecclesie administratione voluntatis suæ arbitrium liberum unusquisque præpositus, rationem actus sui Domino redditurus. Cyprian. Epist. 72.

(3) Cereemonia hæc neque nova planè fuit (When John began, Matth. 3.) & vocatione gentium prælusit: sc. in the Hebrews washing of their proselytes, Grotius, ad Mat. 3. 6.

to have been all along, both at beginning and ever since, most successfull among the gentiles, and they, 'tis like (in love of their own, would rather chuse to take up or continue that, for what end soever, which could fairly derive it self by inheritance from their own, and which had wont to passe on their Ancestor-profelytes, then what must graff it self, were it but for succession, upon what had passed upon their envious, and 'tis well if not envied adversaries: As, how (1) Jewish circumcision hath been counted all along and in all expositions, is well enough known; in so much that the Nation seems properly enough described by it, and deciphered, *Galat. 2.7. & Ephes. 2. 11.* even by (2) *Calvins* interpretation of those places.

(1) Cum legislator à Deo institutus fuisset (Moses) ac legem accuratè servare deberet, ipse primùm hanc violabat: filios videlicet cum præputio in Ægyptum secum ducens, illudque nunc datum abolerens, quo solo Hebræi à Barbaris distinguebantur. lñ. dñ. Pelusiot, lib. 1. Epist. 125. pa. 38.

(3) Dr. *Godwin* went so far to acknowledge a kind of initiatory purification by water used by the Jews of old, without which no proselyte was admitted to the Church: (though he disclaim it to be sacramentall) and that my premises: *Polydore* (4) *Virgil* (who had been likest to have lighted upon it in prevention, writing purposely *de rerum inventoriis*, or how things took their beginning) taking it in hand, *derives it from Moses and the Synagogue*, which was my conclusion, *Ego vero dixerim*, saith he, *Mosen primitus rationem baptizandi ostendisse, quippe qui baptizavit sed in aqua solum, id est, in nube & mari: Quod, teste Gregorio Nazianzeno, & baptisimi Johannis & Christi exemplar fuisse constat, quando ista omnia à Deo proficiscerentur.* Of which sort the (5) *Fa-*

(2) In his Commentaries on the places, and see *Aët. 10. 45. cap. 11. 2. Tit. 1. 10. Coloss. 4. 11.*

(3) In his *Moses & Aaron. Book 3. cap. 2.* And as much observed by Mr. *Lightfoot* in his *Elias Redivivus*, who has it from *Aben Ezra* in *Genes. 35. 2.* that the washing of the *Sichemites* then and there, was their introduction into *Jacobs Religion. pa. 11.* and from *Rambam*, the same of the thousand, forraign labourers that came in to assist the building of the Temple: and from *Solomon Jarchi* on *Exod. 24.* That Baptisme was a rite of introduction, &c.

(4) Lib. 4. cap. 4.

(5) *Prophetavit quidem lex in Exodo baptismatis gratiam per nubem & mare. Ambrosius in Luc. cap. 7. Tertium quoque testimonium est, sicut te Apostolus docuit, Quoniam patres nostri omnes sub nube fuerunt, & omnes mare transierunt & omnes in Moyse baptizati sunt in nube & in mari, &c. 1 Corinth. 10. 2. & Exod. 15. 10. Advertis quod in illo*

illo Hebræorum transitu jam tunc sacri baptismatis figura præcesserit, in quo Ægyptius perierit & Hebræus evasit, Id. in lib. de initiandis. cap. 3. *The like has Cyprian, in Epist. 76. ad Magnum, pa. 122. observing farther from 1 Corinth. 10. 6. That these were examples to us, ὡς, is the word (and again ver. 11.) types and figures. See more in Ambrose, de sacramentis, lib. 1. cap. 6. lib. 2. cap. 1. & 3. in Psalm. 38. tom. 2. pa. 350. Cyprian, ad versum Judæos, lib. 1. cap. 12. Cyril. Alexand. de adorât. in spiritu. lib. 9. tom. 1. pa. 112. & contra Julian. lib. 7. tom. 6. pa. 249. Gregor. Nyssen. de Baptismo Christi, tom. 3. pa. 373, 374. &c. Augustin, in Psalm. 77. & in tractat. in 3. Johan. tom. 11. Symbolum baptismi erat labrum in tabernaculo, Cyrill. Hierosol. Catech. 3. Let Tertullian give the close: Quot igitur patrocinia naturæ, quot privilegia gratiæ, quot solennia disciplinæ, figuræ, præstructiones, precatîones, religionem aquæ ordinarunt? Primò quidem quum populos de Ægypto expeditus, &c. and so he goes on to the waters of Mara, those out of the rock, &c. lib. de Baptismo, cap. 11.*

thers have much, and (1) others: But premises and conclusion neither of them, I think, laid together, or scarce any other; I modestly propose, let the learned judge.

And this the first probable discovery, upon former grounds, of the original of our Baptisme, with what would follow thereon: the second followeth.

(1) Baptisme was prefigured in the red Sea and in Jordan. Walafrid. Strabo. de rebus ecclesiasticis. cap.

26. In the sprinkling before the entrance into the Temple. Alphons. Salmeron. tom. 2. tract. 17. In the purifying of Aaron and his sons, Exod. 29. and many other both places and things of the Old Testament, P. G. Tholosan. Syntagm. lib. 1. cap. 4. sect. 1. from the Rabbinics, in 3. things the Deluge, the red Sea, and Jordan. Durand. Rational. divin. lib. 6. cap. 83. sect. 1. approved by Jo. Calvin, in his Lexicon in the word Baptisma, pa. 110. Sacramenta Christiana primum in lege Naturæ adumbrata, & prænunciata: — Particularly Baptisme, Bellarmin, lib. 3. de pœnit. cap. 3. And see hereof, Alchwin, de divinis officiis, cap. 18. Dr. Mayer on the hard places of Scripture. tom. 2. pa. 215: from Occumenius, in 1 Corinth. 10. & Pet. Ramus, de religione Christiana, lib. 4. cap. 6. &c.

Though after all, I acknowledge, that when these things were observed and digested, I found Mr. Selden conjecturing with me and deriving, in his excellent Commentaries on Eurychius, lately by him set forth: Atque sicut Baptismus Christianorum Ebraicum Baptismum, quo tum parentes ipsorum tum profelyti Judaismo initiabantur, haud parum imitabatur, &c. unde nec novus visus est hic ritus, cum fide Christiana imbutis adhibebatur; and as the Lords Supper drew from the Passovers, so the Ordination of Presbyters be there speaks of; whence our Ordination, Num. 10. pa. 24.

CHAP. VII.

QUÆRE 2.

of the Originall of Godfathers in Baptisme.



Touching certain Assistants that have been usually required at the administration of this Sacrament among Christians for like believed Regeneration; the expectation of the World, and continuance of Ages, has not improperly stiled them (for so they were thought to be) **GODFATHERS.** About whom much hath been said, besides what hath been seen done) by many, and not the least doubt of them is of their (1) Originall, which if well search'd into, might, as in other things, let in much light toward ending many controversies, hanging now in miserably perplexed, both obscurity and uncertainty. That they have been in the largest diffusion of Circumstance, both to time and place, in all AGES, and of all CHURCHES, appears by the Records left; the (2) *ἀναδιδος* in the Greek Church; (3) *Susceptores & compadres*, in the Latine, and a-

(1) Multa ignoramus, quæ non late rent si veterum lectio esset familiaris. *Macrob. in Saturnal.* 6. In omnibus rebus animad-

verto, id perfectum est: quod ex omnibus partibus suis constat. & ceteræ ejusque rei gloriosissima pars principium est. Digest. de Origine Juris. L. Facturus.

(2) *As Justin Martyr. Quæst. 49. ad Orthodox. Dionys. Areopagit. de cœlesti Hierarch. cap. 2, 3, 7. as I find him alleged by Bellarmine, Vasquez, Aquinas & Maldonate. The Writer of Epiphanius his life, in cap. 8. Nicetas de Iaraceni Anathematismo, apud Bibliothec. Pat. Græc. tom. 2. pa. 282. Disputationes Gregentii cum Herbaso Iudæo, tom. 1. pag. 271. Severus Patriarch. Alexandr. lib. de ritibus Baptismi, apud Biblioth. veterum patrum. tom. 7. pa. 732.*

(3) *Tertullian. lib. de Coena miltæ cap. 3. & lib. de Baptismo, cap. 18. Augustin. in Sermou. 116. Serm. 163. Serm. 181. & in præar. ad serm. 215. Lib. de peccatorum meritis & remiss. cap. 19. & cap. 34. De Nuptiis & concupisc. lib. 1. cap. 20. Contra Donatist. lib. 4. 124. & Epistolæ 23 ad Bonifacium, Gregor. Magn. Dialog lib. 4. cap. 32. By P. Iy-dore Virgils authority they were required by Higyus Bishop of Rome about the year 150. lib. 4 de rerum Inventor cap. 4. By Genebrard, sonner: The sphora — proparenres Baptismi — constituit, aut potius constitutores, in usu habitos imperavit. (He lived about the year 110) Genebrard. Chronolog ad an Mendi, 4. 27. By the Latins I finde they were stiled Patres, Patrini, Patroni, Divini patres, Offerentes, Sponsores. Vades, Fidei-jussores, Fidei doctores, Fidei-ductores, Pædagogi, Levantes de fonte sacro, &c. which may enlighten among them to their use.*

mong our (1) Saxon Ancestors at their first illumination by Christ's saving truth, 308faðer & 308run besides
(2) Councils, (3) Schoolmen, (4) Historians,

(1) Be 308faðer of þe 308runer tlyht; De eade susceptoris ad sacrum fontem, aut suscepti, vid. Spelman. Concil. Britan. rom. 1. p. 186. In Leg. Ecclesiast. In regis, ii. Necnon Lambard. Archæionoth. p. 14. Quid sit susceptoris officium, vid. Concil. Caleuth. can. 2. apud. Spelman, p. 293. *He must be able to give account of the Creed and Lords Prayer.* Canon. Edgari regis, 22. p. 450. & Lambard. Archæion. p. 67. *None to contract Marriage within degrees forbidden, or with his 308ribbe* (since contra. *Ed*) cum consponsali sua. Leg. Presbyterorum Norw. ubrens. 52. p. 501. in Spelman. *God-fid is as much as kn together through God.* Veritegans Antiqu. cap. 7. p. 223. *More may be seen in Concilio Euhamensi Patunglico, cap. 8. p. 516. & King Knouts ecclesiast. laws. ca. 7. p. 544.*

(2) Concil. Nicen. c. 21. & 23. apud Concil. Antisiodor. cap. 25. in Caranz. fol. 266. Concil. gener. 6. Constantinopol. in Trullo. can. 53. fol. 338. Synod Mogunt. can. 47. fol. 386. Synod. Anglican. sub Oswaldo, Northanymbrorum Rege, Anno 787. apud Magdeburg. Centuriatores, Centur. 8. cap. 9. Col. 316. Ne Monachi compadres, vel Monachæ conmarres fiant Synod. Anglican. sub. Henric. 1. in Eadm. Historia Novorum, p. 68. Concil. Trident. Sessio. 24. de reformat. Matrimonii can. 1. Ne proprium filium de Baptismo quis suscipiat, Synod. Mogunt. can. 53.

(3) Lombard. Sentent. lib. 4. Distinct. 6. de responsione Patrinorum, & distinct. 42. Qui sunt filii spirituales, Aquin. Summ. Theolog. part. 3. Quæst. 57. Utrum in Baptismo requiratur aliquis qui baptizatum levet de fonte sacro? Artic. 7. Utrum qui, &c. teneatur ad ejus instructionem? Artic. 8. & vid. Supplem. tertiiæ partis quæst. 56. Art. 1, 2, 3, 4, &c. Nec non Augustin. Hunnorum, de Sacram. Bapt. axiom. 8. & de matrimon. axiom. 8. Valquez in 3. partem Thomæ Disp. 148. tom. 2. p. 245. &c. Gregor. de Valent. rom. 4. Disp. 4. Quæst. 2. punct. 3.

(4) Joan. Patriarcha Hierosolym. in vita Johannis Damasceni, p. 12. *set before his Works, Centur. Magdeburgens. Cent. 3. cap. 6. de ritibus baptismi, Centur. 5. Cent. 7. Cent. 8. Cent. 9. Cent. 10. in the sixth chapter of each of these names, under the head, De ritibus Baptismi, Buchanan; Histor. rerum scoticarum, lib. 18. Of wald King of Northumberland was Godfather to Kynigilfus King of the West Saxons: this in the morning of our Christian light, when the bright beams of the Gospel from heaven at great joy and comfort first dispeld here the darkness of Heathenism.* Bed. Histor. Ecclesiastic. gentis Anglorum lib. 3. cap. 7. *Edilwalch King of Chichester had for his Father at Baptisme King Vulphere (of West Saxons) who gave him the Isle of Wight; and the Means about wd. Winchester in Hampshire as a pledge of his love and adoption, lib. 4. cap. 12. compared with Mr. Camden in Hampshire, p. 208. Such another leg. R. Alired gave to Guthrum (or Gurmund) the Danish King adpored by him at Winchester, with sixteen, some forty of his Chiefs, &c. the Provinces of the East Angles and Northumberland, Spelman, Concil. Britan. rom. 1. p. 378, 379. & p. 395. Lambard Archæion. p. 37. *Forse Marcyrelog, in the life of R. Alired, & Jo. Pike, avouched by Mr. Camden in Iconia p. 510.**

Not unreasonably may here be remembered, that it was usual in those days, and continued

since, to bestow gifts upon those were owned for such children in God (or Religion) as a token of a kinde of adoption or assumption into the Family, with those were natural. For, Adoptio est imago Naturæ, & civilis ratio querendorum liberorum, qui in nostra potestate sunt perinde atque liberi procreati ex iustis nuptiis Cui ac: in parat. ad Codic. lib. 8. tit. 48. de adoptionibus; or it is, fictio inducta ad similitudinem naturæ. Nam est adoptio legalis actio, per quam quis fit velut filius qui non est, penè naturam imitans. Gloss. Imagine. ad Digest. de liberis & postum. L. 23. Filio, quem. Or, as Aquinas, Adoptio est extraneæ personæ in filium vel filiam vel nepotem legitima assumptio, Supplem. tertiæ par. Quæst. 57. art. 1. Such Adoption seemed here, and the care and bounty of life continued to death in remembrance with some kinde of Legacy, in the next classis after natural, those that were so adopted. Which abused, and as it were Simoniacally depraved, to suck out of what was Holy and Religious, corrupt worldly gain, (as for instance, that Jew did, so often baptized in Socrates his Ecclesiast. story, lib. 7. cap. 17.) occasioned (for ex malis moribus bonæ leges) those wholesome Laws in after times. sc. 1. Against giving any thing: So far a Synod at Millain proceeded. Ne cuiquam, quod aliquando commissum est, iterandi hoc sacramentum (confirmationis) occasio præbeatur: Quod & in Baptismo diligenter observandum: Alledged by Durant, de ritib. lib. 1. cap. 20. sect. 18. 2. Against unnecessary multiplying those relations at first. As our commanding canons had restrained to three. Quod enim amplius est à malo est. Lindwood Constitut. provincial. lib. 3. tit. de Baptismo. Other places allow not so many. The Council of Trent, but two at most. De reformat. Matrimonii, Session. 24. ca. 2. The Canon law, one man and one woman, Gratian in Decret. par. 3. dist. 4. c. 101. & Lancelot, Institut. Juris Canon. lib. 2. tit. 13. At Lunenburg in Germany (saith my Author) they have but one.

(1) Cod. de nuptiis. L. Si quis alumnam

The Gloss takes this to be a Greek Law, though wanting in Theodosius his Code, and refers both to Harme nop. lib. 4. tit. 6. and another body, de nuptiis prohibitis, where they are mentioned,

(2) Decret. par. 2. Cauf. 2. Quæst. 1, 2, 3, 4. part. 3. Distinct. 4. c. 106, 104, & c. Lancelot Institut. Juris Canon. lib. 2. tit. 13. Gregor. Tholosan. Synagm. lib. 9. cap. 9. sect. 10. lib. 15. cap. 13. sect. 15 & lib. 2. cap. 4. sect. 10, 11.

(3) Walafrid. Strabo, de rebus Ecclesiast. cap. 26. Alwin. de devinis offic. cap. 19. col. 1062, & 1064. cap. 21. col. 1064. de ceremoniis Baptismi, Epist. col. 1153, & 1158. Durand. Rationale Divin. lib. 6. cap. 83. sect. 34, 35. Joan Belet. Divinorum offic. explic. cap. 90. & cap. 110. Durant. de ritibus Eccles. lib. 1. cap. 19. sect. 16, 17. Joseph. Vicecomes, de ritibus Baptismi, lib. 1. cap. 30. de susceptorum nominibus, origene, ubi, &c.

(1) Catechists,

(1) Catechists, (2) Adversaries, Friends, (3) abroad, (1) Esne

quos susceptores vocat, &c. usus necessarius? Respond. Nec necessarius. — nec simpliciter rejiciendus. But 8 Reasons alledged for their conveniency, by Will. Dugan: a Lutheran, and professor at Lozanna, the next University to Geneva. Commun. loc. 48. quæst. 47. Joy to him for neighbourhoods sake and consonancy in opinion, the eloquent professor at Ulme, Dr. Theodorike (or Cunrad. Dietericus,) in præfat. ad tom. 2. An. Dominical. and some gratulatory verses before the last edition of 1644. tom. 1. were directed to him by Cunrade Backman (his successor in the Chaire) Ad reverendum, &c. Cunradum Dieterio, &c. amicū & compatrem suum. In like manner Dr. Ch. Matthias professor at Sora gratified Dr. Brockman professor at Copenhagen in Denmark: Ad reverendum, &c. Erasmum Brockmannum — fratrem in Christo & compatrem longè dilectissimum, in the verses before his Works printed 1639. And the professor himself both remembers them, approves their use, and has four reasons for continuance of them in his Danish Protestant Church. Sylhem Theolog. artic. 34. sect. 5. de Baptismi ceremon. pa. 2018. tom. 3.

(2) Bellarmin. de sacram. Baptismi, lib. 1. cap. 26. Polydor. Virgil. de rerum inventor. lib. 4. cap. 4. Herman Archbishop of Coleyhe, in his consultation for a reformation of Religion in his Province: These he would have retained in his chap. of Baptisme, and of Demands before Baptisme.

(3) As far abroad as Prester Johns hot regions, Ordo Baptismi secundum usum Aethiopum both mentions and expells them Vades, sureties and pledges for the infant, says Jos. Vicecom. lib. 1. cap. 30. Cassander enlarges, extant apud nos rypis excusit ritus Baptismi Athenorum, Armenorum & Ethiopum, &c. — qui omnes infantes haud secus atque adultos apud ipsos baptizari testantur, nisi quod infantium nomine susceptores respondeant. Testimonia veterum scriptorum, &c. in his Works, pa. 692. The Russes are a part of the Greek Church, at their profession of Abrenunciation the God-fathers spit on the ground in defiance of the Devil, Pager. Christianogr. pa. 132.

The Low-Countries own them by Tremellius his notes on Isa. 8. 2. and the same I had from credible testimony of a neighbour, who long exercised his Ministry among them. Learned Zanchy both mentions and approves them in Commentat. ad Ephes. pa. 580. Chamier, that great light of France, magnifies them; Præclarum inventum, &c. especially for infants in the place hereafter alledged. But above all Geneva has not discarded them. Mr. Hooker assures it, in his Ecclesiast. Politic. lib. 4. sect. 10. pa. 145. & Bellarmine, (who makes some advantage of it) lib. 1. de Bapt. cap. 1. Nor do they that Town any wrong. For to one that ask'd the question and doubted of the lawfulness, Calvin did not forbid the thing, but to be surety at Popish Baptisme, in Epist. 258. To Mr. Farell, desiring his advice in some things about the Church of Berne (where it seems he was then resident, and in which Epistle he mentions Levantes puerum, in Epist. 147.) He is very copious. Scipulamur ab iis qui offerunt (saith he) ut adultos erudiant in ea fide in qua baptizantur: si nemo fide jubeat profanari baptismum certum est. — and for what they should be, Cæcærum minime dubitamus, non alios esse idoneos sponsores, nisi penes quos sit præstanti facultas, hoc est qui infantem habituri sunt in sui potestate, vel qui patris aut matris rogatu fidem ecclesie obligent, Epist. 149. pa. 256. To Gaspar Olevian shewing upon request their discipline, and for his imitation, Patres (nisi quid negotii impediatur) jubentur adesse ut stipularioni respondeant unam cum fide jussoribus (saith he) Nemo tamen ad fide jubendum admittitur, nisi qui ejusdem nobiscum est professionis; arcentur & excommunicati ab hoc honore, Epist. 302. pa. 491. This communion of faith

he

be again holds requirit in Epist. 321. pa. 661. as did Gregory de Valencia his way. sc. Jure divino & naturali certum est hæreticos vel maxime ab ejusmodi manere prohiberi, tom. 4. Disput. 4. Quest. 2. Punct. 3. And those are under penance, the Council of Paris would have forborne: Quoniam quos & lex divina à caltris militatibus, ne ruina sint populi, & auctoritas Canonica ab ecclesiarum sequestrant limitibus, multo magis à memoratis peragendis, &c. Concil. parisi. c. 54. Dr. Brockman is earnest against both, sc. that both the scandalous and heterodoxe should be kept away. Syllhem. Theolog. artic. de Bapt. Cal. conscient. 9.

(1) Even T. (1) at home, and generally all sorts of Writers, which
C. or Tho. Cartwright liked to have them retained here because all Churches have received them. Hooker Polit. Eccles. lib. 3. sect. 69. pa. 341. Dr. Godwin had somewhat of them in Moses and Aaron. lib. 6. cap. 1. and Dr.

Mayer on the Church. Catechisme. pa. 4. I forbear any more at home, because at home: de quibus saltem pauca posuissim, nisi otiosum esset docere quæ nota sunt, in the words of St. Jerome Comment. in Jerem. cap. 32. tom. 4. pa. 303. They have been with us alway. This sure. Witness what before, of the first days: and add those directions to the Presbytery of Northumberland, that the sponsors should make good their title, and perform their undertaking, teaching the child to forsake the Devil and all his works, to learn the Creed and Lords Supper, &c. Or else to answer the neglect to God Almighty, Magdeburgens. Centur. 8. cap. 9. de Synodis col. 316. The thoughts of Vicedomes may be a fit close, which his pen hath left expressed in these words: Si phara veterum testimonia quis desideret, facile erit rerum divinarum scriptores, qui &c. adicere. Quorum plerique cum non longo intervallo, ab Apostolis disjuncti sint, necessaria consequuntur colligimus Suceptorum aliam ab ipsis Apostolis inceptisse. Joseph. Vicedom. de antiquis Bapt. ritibus, lib. 1. cap. 30. By Constantine is credited St. Mark was so adopted by St. Peter. Hic scripsit alias Epistolas quæ catholicæ & canonice nominantur, & Evangelium Marci, quæ Marchus auditor ejus fuit, & filius à Baptismo, summ. Conciliorum, fol. 32. in vita Petri.

True indeed, St. Mark was his son: He styles him so, and that we imbrace for Holy Writ giveth it us. In 1. Epist. y. 13. The Church which is at Babylon salureth thee, and Marctus my son. So, his son he was, and not natural: no one hath said this. Ergo.

(1) Trimverate

(1) Triumvirate before spoken of, to be that Triumvirate, (1) Look continued, without whose presence or assistance necessary, ^{back to what was said of them before, pa.} none were ever regenerate unto the Church of Israel?

As, by the way, our making the business clearly (2) voluntary, in all formes, or according to all Directories of ^{pare therewith what is said of Ordination: In} Christian Baptisme, that I have met with by repeated

Questions Pandectis He-

bæzorum ordinatio presbyterorum per impositionem manuum tribus fieri debet præsentibus, Selden. commentar. in Eutychn. Num. 10. pa. 20.

(2) For the Church of Christ is so gentle and reasonable a Mother, that she would have none forced to yeild to her Jurisdiction, or constrained without due self-conviction to yeild subjection to her sovereign and commanding Power. Whence way to Baptisme hath been usually made not without explicate satisfaction given in two things. 1. Whether the competent or desirer thereof were willing to come over to her? 2. Whether he would frame his life accordingly, and not be a disgrace to that School, a blemish to that society which is the Household of God, 1 Timoth. 3. 15. Ephes. 2. 19. Galat. 6. 10. whose conversation Philip. 3. 2. is already in heaven?

So was it in the Synagogue of Israel. Nolentem non cogebant in se suscipere legem & prophetas, says Maïmonides, He that would not, should not be theirs: they forced none to their Law, (understand, the Law of Moses and to compleat proselytes; for the lower sort were as ^{to} were constrained, or not suffered else to live with Israel, because Israel might not associate with them: Jand Munster, When any desire to be a Proselyte, they propose to him the hardest things of the Law — with some penances — and they would seem by these means to be willing to drive men from their Religion. in Evangel. Mat. Hebr. cap. 22. A special part of that enquiry was, whether by love and choice, &c? Diligenter an ob simplicem Judaismi amorem in illum transire desideraret, explorantes, as Mr. Selden, de Jure nat. pa. 143. (in exact parallel to what in St Augustine, Utrum propter vitæ præsentis aliquod commodum, an propter requiem quæ post hanc vitam speratur? de Catechizand. rudibus, cap. 16. & cap. 26. tom. 4. pa. 301.) And this might give reason why in the prosperous days of Solomon and his father, so few were admitted, perhaps none, but the Courts down, least Fear of power, or Hope of reward, or any thing but Love and Choice might seem to inforce or permit them to Israel.

So at this day, Si alcune voleffe farfi Hebræo, primo sono renuti tre Rabbini, 6 persone. di autorità interrogacio sottemente, che cosa lo move à far questa resolutione, è intender bene se fosse à qualch fine mondana, che devono licentiarlo, & poi protestarle con notificare che la legge Mosàica è strettissima, è che gl'Hebræi al presente sono abiecti è vili & sforarlo che meglio sarebbe ch'egli se ne stasso nel stato che si trova. Which by the help of a Spectacle, I thus read: If any one would be a Jew, he must first be precisely questioned by 3 Rabbines or persons of authority, What is that moves him to take this resolution, and understand well that if it be for a worldly end, they ought to leave him, and then to let him know and protest that the Law of Moses is very strict, and that the Hebrews are at present abject and vile, and exhort him that it is better for him to continue in his present condition. But if he give a fast answer: then he is to be circumcised, &c. from Ludovic. Muinenf. de gli riti Hebraici. part. 5. cap. 2.

Now for the Christian side, beside St Augustine before, hear St Chrysostome. Sicut nos servos cementes, ipsos qui venduntur prius interrogamus, an nobis servire velint?

Ita facit &
Christus quan-
do futurus est
in servitutum
te capere. Pri-
us interrogat,
an velis illum

crudelem tyrannum dimittere, & à te fœdera suscipit; ὡς γὰρ ἡμεῖς ἡμεῖς αὐτὸν ἀντὶ τοῦ ἡμεῖς ἡμεῖς, non enim coactum est ejus imperium. Homil. 21. ad popul. Antioch. tom. 1. pa. 244. As we, when we hire servants, enquire of their will to serve us, So Christ, willing to own no one against his will. And thence he reckoneth that Baptisme unavailable which is in sickness, &c. when a man seems driven in by the tempest of pain, and has not command of his whole self: in Homil. ad Illuminandos, pa. 707. The incongruity of which time for which reason Basil left observed, Quid expectas beneficio febris baptizati, &c. in Exhortat. ad Bapt. Homil. 13. tom. 1. pa. 415. And the Canon Law which would not admit such into Orders, Dist. 57. cap. 1. As nor the Council of Neocæsarea, si quis in aegritudine fuerit baptizatus ad honorem presbyterii non poterit pervenire, quod non ex proposito fides ejus sed ex necessitate descendit. can. 12. nor Cornelius Bishop of Rome, whose restraint of the Clinici, or those were baptized in their beds may be seen in Basil, in Epist. ad Fab. Antioch. pa. 163. tom. 1. Dionysius the Areopagit (to take the high-est) has left, Imprimis interrogandum esse baptizandum, antequam Ecclesiam ingre-
diatur, num velit ejus esse professionis, as Gregor. Tholofan. in Syntagn. 2.4. 10. Wilt thou be baptized into this Faith? Walafrid. Strabo. Notandum, quod primis temporibus, illis solummodò Baptismi gratiam dari solitam, qui & corporis & mentis integritate jam ad hoc pervenerant ut scire atque intelligere possent, Quid emolumentum in Baptismo consequendum, quid confitendum atque credendum, quid postremò renatis in Christo esset faciendum, de rebus Ecclesiast. cap. 26. Nicetas has it often, how free the access was in his time: Meos tu, qui à Saracenis ad Christianorum fidem accedis (said the Minister) non ex violentia quadam aut necessitate, neque dolo aut hypocrisis, sed ex tota anima & corde puro atque sincero quibus Christum & ejus fidem diligis? What! willingly, and in sincerity of heart to seek Christ alone! He answers, Renuncio omni Saracenorum religioni, & anathematizo Mahomedum, &c. And soon after, Ego qui à Saracenis hodie ad Christianorum fidem accedo, non ex violentia quadam aut necessitate, neque dolo aut hypocrisis, sed ex tota anima & corde puro atque sincero, quibus Christum & ejus fidem diligo: I seriously renounce Mahomed, and seek my Saviour with all my heart. Nicet. Saracenicæ, apud Biblioth. Patrum Græc. tom. 1. pa. 282, 283. And another Nicetas (Serronius) Sola voluntatis pretio Baptismus vitur. Nothing but a good will can deserve to this Seal. In Commentar ad Gregor. Nazianz. Orat. 40. cap. 26. Tertullian, Sed nec religionis est cogere religionem, quæ sponte suscipi debet. lib. ad Scapul. cap. 2. St. Bernard, Fides nequaquam vi extorquetur, sed exemplis atque ratione suaderetur, de modo bene vivendi, cap. 1. And a Spanish Council gravely and discreetly, De Judæis præcepit sancta synodus nemini deinceps ad credendum vim inferri, Cui enim vult Deus, miseretur: & quem vult indurat. Non enim in viti tales salvandi sunt, sed volentes, ut integra fir forma justitiz. Sicut enim homo proprii arbitrii voluntate, serpenti obediens perit, sic &c. Concil. Tolet. 4. can. 55. taken after into the Decree, in Distin. 45. cap. 5. Where the Canon is determining, that the Minister of Religion ought to be mild, not soon angry, no striker, (from Timothy,

Timoth. 3. 3.)
Pastores ete-
nim facti su-
mus, non per-
cussiores, saith
Gregory, Et
egregius præ-

dicator dicit; Argue, obsecra, impera in omni patientia & doctrina. Nova verò atque in audita est ista prædicatio, quæ verberibus exigit fidem. cap. 1. out of Gregory the great. Ad fidem enim nemo cogendus est, as the Gloss has it there. Yet more, the same Canon Law grants them dischargeable from obligation to observe Laws Christian, who in no sort consented, but in spite of express contradiction had this Sacrament forced on them. Lancelot. Institut. Jur Canon. lib. 2. tit. 3. As Erasmus would have them released of the Churches Jurisdiction, who dissent at years of consent, in præfat. in Matth. (But note that refusal must be then more then not agreeing; an actual resisting; for plus est expresse contradicere quam non consentire, as in the Decretals.) And in the Decree, Præsupp. Iesus cæci nati oculos suo superlinivit, & sic ad aquas Siloe misit, quia prius debet baptizandum fide incarnationis Christi instrui, & sic ad Baptismum jam credulus admitti, ut sciat cuius gratiæ est in eo particeps, & cui jam debitor fiat deinceps. de consec. distinct. 4. ca. 54. Hence Catechizing was wont to go before Baptizing, and in practise as well as rule, in act as well as equity: Non enim adulti sunt cogendi ad profitendum fidem, vel ad suscipiendum sacramenta fidei, sed inducendi instructione & admonitione ut dictum fuit, &c. in the Schools, Durand in Sentent. lib. 4. Dist. 6. Quest. 3. Utrum Catechismus debeat precedere Baptismum? By the greatest reason in this world. And though Princes may compell their subjects to return to their own, if they apostatize, or all other not to blaspheme; &c. yet it is the common sentence of the Schools, saith Gregory de Valencia, that to force their consciences that are at liberty to come to Baptisme, this they may not: tom. 3. disput. 1. Quest. 10. de in fidelitate, punct. 6. So was done here in this our Land: When the Bible, unheard of, was brought and offered, and the King by the Grace of God had his heart opened to belief of the Truth, yet he constrained none of his subjects to follow him, but left it to their choice, and to bring the free-will offering of their hearts in their hands, by consecration of minde and good will, else he knew the sprinkling of a little water was but an unprofitable Ceremony. Quoniam fidei & conversioni (saith Bede of those that came in after him) ita tamen congratulatus esse rex perhibetur, ut nullum tamen cogeret ad Christianismum, sed tantummodo credentes arctiori dilectione quasi concives sibi regni cælestis amplecterentur. Didicerat enim ab auctoribus doctoribusque suæ salutis servitium Christi VOLUNTARIUM non coactitium esse debere. Hist. Ecclesiast. gentis Anglorum, lib. 1. cap. 26. So is it at this day abroad. If any Jew, Moor, or other Gentile be disposed to receive the Faith of Christ, it is believed written in the Apostles books (saith Zaga Zaba, an Ethiopian, Bishop, of his Countrey, to omit other) that he is not forthwith to be admitted: But they will that he first come unto the gate of the Church, and there to hear Sermons and the words of our Saviour Christ that before he be (wrought over and) brought (as it were by stealth or force) unto the faith, he may know the yoke of the Law. Damian: à Goes. pa. 563. whereto we may believe practise answerable. Aquinas proposeth the Question, of Jews children, Whether they are to be baptized without consent of their parents? He answers, No: not ever had or should: quod & iustitiæ naturali repugnaret, & inde fides in periculum venire posset: It was doth against common Justice, and destructive of the nature of Faith.

S: of other infidels. *secunda secunda*, Quest. 10. artic. 10. Lastly, our very learned neighbour dislikes all fighting to propagate religion (in his book of War. and for religion) particularly the enforcing of ours, by Scripture Fathers, and other amplifications. *Lex nova non se vindicat ultore gladio*, out of Tertullian, Force is the worst Minister of Faith, and most unreasonable to perswade averse men to Heaven by the Rhetorick of the Sword. H. Groc. *de jure Belli & pacis*, lib. 2. cap. 20. This whole in accordance to the first and best patterns: As many as receive the word ἀπαύτως with delight (and pleasure, which is more then libenter with a permissiōe or assive good will, as in the old translation) were baptized: and so there were added to the Church that day multitudes of souls, Act. 2. 41.

(1) Used all Questions or (1) Interrogations proposed to the Baptized, along, and from and exacting full answer, (2) *Scrutinia* the antients called the first: Philips questioning them, or (3) sifting them for their consents (for Religion should be of all other most free and at liberty, to force the Eunuch, men profess what they do not believe, what is it but to fill Act. 8. 37. may give some countenance of holy writ. For continuance, see Tertullian: de corona mil. cap. 3. Cyprian. Epistol. 70. ad Januar. Epist. 77. ad magn. Epistol.

Firmiliani ad Cyprianum, pa. 116. Acta sanctorum Martyrum, first published from the Manuscript by Baron, ad an. 259. n. 11. Hieronym. adversus Luciferian, cap. 5. tom. 2. pa. 167. Ambros. in lib. de initiandis. cap. 2, & 3. tom. 4. pa. 163. de sacrament. lib. 2. cap. 2. pa. 171. de spiritu sancto. lib. 2. cap. 11. pa. 151. Augustin. de Catechizand. rudibus cap. 16. tom. 4. pa. 301. & cap. 26. pa. 307. de Baptismo contra Donat. lib. 5. cap. 20. tom. 7. pa. 63. Homil. 2. de Bapt. in append. tom. 10. pa. 846. Nay what Interrogatories to a mans self. Sermon. 116. de Temp. tom. 10. pa. 303. Lombard. Sentent. lib. 4. distinct. 6. Herman. Archbishop of Coleyne in his Treatise of Reformation, chap. [of Baptisme] Calvin. Epist. 302. pa. 491. Are they able to shew that ever the Church of Christ had any publick form of Baptisme without Interrogatories? Hooker, in his Eccles. Politic. lib. 5. sect. 64. pa. 336.

(2) *Scrutinium* nihil aliud est quam fidei & religionis Christianæ inquisitio. & dicitur à scrutando, id est, inquirendo, quia fidei & religionis inquisitio fit. Durand. Rational. Divin. lib. 6. cap. 56. sect. 2. Certe: Nemo improbare queat seriam in ram sanctis rebus non prophanandis diligentiam: Ne, quantum fieri poterit, lateant Simones. Chamier. Panstrat. Cathol. par. 4. lib. 5. cap. 15. sect. 13.

(3) Perpulchrum verò nobis videtur, ut ad incontaminatum accurrentes Baptisma non remeté suscipiantur. Authentic. collat. 9. tit. 26. cap. 2,

with mutuall (1) stipulation between him and (2) Gods Minister, the result whereof is by St Chrysostome and others stiled (3) *Confederatio cum Deo*, or entering

(1) Consider whether that

ἐπεστροφὴ 1 Pet. 3. 21. or Stipulatio bonæ Conscientiæ, as Beza has translated, may not be firstly thought to allude to some such thing? Many have thence spoken of a stipulation: and very many. Brentius: Petrus in priorī suā Epistola, Baptismus (inquit) est ἐπεστροφὴ, hoc est, stipulatio bonæ conscientiæ erga Deum. Quibus verbis Baptismi ratio valde significanter explicatur. Etenim quod inter homines in civilibus stipulationibus fieri solet, hoc idem fit in Baptismo inter Deum & hominem. In civili autem stipulatione, (quæ est, ut Jurisconsultus definit, conceptio verborum, quibus is, qui interrogatur, daturum facturumve se id, quod interrogatus est, responderet, videlicet: Spondes? spondeo? promittis? promitto: dabis? dabo: facies? faciam) primum est interrogans, quem vocant stipulatorem, deinde respondens, qui est promissor, postremo res ipsa de qua fit stipulatio; & in legitima stipulatione promissor stipulatori ita firmiter obligatur, ut quasi vinculo quodam solvendæ promissæ rei astringatur; sic in Baptismo, &c. Homil. 23. ad Luc. 3. fol. 46. which is indeed the nature of that compact, by our Bracton: Stipulatio est quædam verborum conceptio, quæ consistit ex interrogatione & responsione, ut si dicatur, Promittis? Promitto: Dabis? do. &c. lib. 3. tract. 1. ca. 2. sect. 2. & Fleta, lib. 2. cap. 56. sec. 9. which they might have both from the Imperials: Instit. 3. de verborum obligat. sect. in hac re. Bellarmine alledges Lyræus, Gagnæus, & Johan. à Lovan: for this interpretation; de Sacram. lib. 1. cap. 17. Chamier ads many other, Nicetas Hesselius, &c. tom. 4. lib. 2. cap. sect. 5, & 11. Pamellius on Tertullian goes the same way, lib. de Bapt. cap. 6. num. 45. & Joseph Vicecomes. de ritibus Bapt. lib. 2. cap. 23. & Estius in his coments on the place: & Dr. Brockman, Syllhem. Theol. art. 34. sect. 3. and Hooker in his Eccles. Polit. 5. sect. 63. ἐπεστροφὴ significeth a stipulation or promise conceived in words, whereby he that is baptized covenanteth to believe and do as he is in baptisme required. Mr. Legh, Critica sacra, p. 213. Non enim sufficit baptizando habere bonam conscientiam, nisi ad interrogationem ecclesiæ suam fidem ostendat, says the Canon from 1. Pet. 3. 21. de Consecrat. dist. 4. cap. Verus Baptismus. Thou asser- mine own thoughts had led me to this conjecture, plenty of confirmation came in from abroad. Beza's attestation to all will not be despised. Sed omnino prælar ut hoc referamus ad interrogationes Catechistarum quibus Catechumeni interiorem Baptismum testificabantur exteriore sanciendum, ut Act. 8. 37. Quod spectat Apostolicum totum symbolum, & illud, ab adulterorum Baptismo ad infantium baptismum, magno errore, si ipsos infantes spectes, translatum, Credis? Credo. Abrenuncias? Abrenuncio. Unde illud Tertulliani (lib. de resurrect.) Anima non lavatione sed responsione sancitur. Annorat. major. ad 1. Pet. 3. 21.

(2) Ubi promiseris considera vel quibus promiseris. Levitam vidisti, sed Minister. est Christi. Ambros. de sacram. lib. 1. cap. 2.

(3) Αὐτὸ γὰρ ἡ φωνὴ (ἀπ' αὐτοῦ οὐκ οὐ Σατανᾶ) συνδύκεν πρὸς τὸν δεσπότην ἑστί. Chrysost. Homil. 21. ad popul. Antioch. tom. 1. p. 244. When a man lyes sick upon his bed and like a block, how can he consent to those words, δὲ ὧν τὴν μακαρίαν συνδύκεν πρὸς τὸν κυριὸν ἡμῶν πάντων ἡγετῆρα καὶ δεσπότην, whereby he is to contract a league with the God of all? Id. in Homil. 5. 1. ad Illuminand. tom. eod. p. 707. sequen- tis vitæ ac purioris vivendi rationis PACTUM cum DEO in itum. Gregor. Nazian- zen. Orat. 40. tom. 1. p. 641. vid. etiam Joan. Damascen. de Barlaam & Josephar, cap. 8.

& Basil. exhort. ad Bapt. Homil. 13. tom. 1. pa. 415. Baptisme implyeth a Covenant betwixt God and man, saith Mr. Haaker, wherein as God doth bestow presently remission of sins and the holy Ghost, binding also himself to add in process of time what grace sever shall be farther necessary for the attainment of everlasting life, so every baptized soul receiving the same grace at the hand of God, tyeth it self for ever to the observation of his Law, Ecclesiast. Polit. 3. lect. 64. pa. 337.

And from advantage of this preconfederation and firmness of the COMPACT we may suppose is to be, that those who deliberate of plain Apostacy, or falling from God to his Enemy, as Witches (having been baptized) can, as is said of them, do nothing in this accursed helish business of new league till they have abjured their Baptisme and trampled under foot their former Contract, Renouncing their past Christian Renunciation, and tearing in pieces the Articles of that blessed agreement, whereby they were so (thus) made over to God in Christ, that they could not be anothers, nor enter into new covenant-service till they were discharged of their former Master; As a woman can superinduce no new relation conjugall till she have sued out divorce from whose she was; Feodum talliarum, nor pass to a stranger before the tallie be taken in, and the indenture of past appropriation revoked; A State can do nothing contrary to a Publick Act unrepealed, nor a privat person go against his own hand. All which if, and these things be so; What a great advantage must it be to Satrans Kingdom to have left out what was so contrary to him? What a loss to Christ, by his servants not being hindered from his enemy? What must follow hereon, but a Gate set ready open for Hell and Death? and (by forbearance to lay across that rub and impediment was wont to hinder) the levelling and making plain a ready smooth way to the D? But I forbear Position here: The suppositum lyes far off in a dark Region of knowledge wherein I thank God I have little acquaintance. Darkness should not make way to light. These foundation-Premises are slippery or weak, and so no confident boldness should be taken up in superstruction or conclusion.

(1) Bene-dicere alicui, **solemn league and Covenant with the God of Heaven:** Our Blessing from him, or (1) praying for him, which the Hebrews called to Bless, (and they are not far asunder, (2) Blessing being in a sort the calling down or giving of God, & prayer chiefly to invoke and procure his presence, assistance or blessing) Our enjoying him moreover *Abrenun-* ciationem seculi, in Martyr (3) *Cyprians* phrase and others.

Matth. 19. 15.

(2) Benedictio est sanctitatis traditio. Gratian in Decrer. Qui benedictio mediator est ad impetrandum influxum sive gratiam ejusmodi: estque illa ratio impositio-nis manuum: solent enim qui benedicunt, imponere manus super eos, quibus benedicunt, ut eos disponant ad recipiendam gratiam, aut bonum ejusmodi. Quum autem justus aut pius benedicit, ipso est canalis per quem gratia divina profuit. Joseph. de Voisin. lib. 1. Theolog. Judaeorum, cap. 5. pa. 76. de cultu Angelorum. from the Rabbins.

(3) Cyprian. Epistol. 7. pa. 14. Epistol. 8. pa. 15. (so understood by Augustine de Bapt. contra Donat. lib. 4. cap. 2.) lib. de discip. & habitu. virg. pa. 182. lib. de lapsis. pa. 142. lib. de orat. Domin. pa. 157. & lib. de mortalitate, pa. 177. The word betokens so smart and irrevocable

mur Deo &
Christo: quod
proprus fieri
nequit quin
desinamus esse
Diaboli. So
Ghamier. Pan-
strat. Cathol. par. 4. lib. 5. cap. 15. sect. 15.

Nor may it be impertinent to compare herewith the protestation of the Essenes at their admission into their Order, wher e seems to have been a purification by water, and more then ordinary. After a years Probationership without their Colledg, and two within, before they be received into fellowship, (saith Josephus, that knew them) They protest with great and solemn Oaths, To worship God, observe Justice and Faith toward all men, not willingly to hurt any (though commanded) but to hate the Evil and love the Good, especially to keep faith to Governors, If ever exalted to any command to use power with sobriety and moderation, to hate pomp and all worldly ostentation, to love the Truth and strive to confute Iyars, to keep their hands from picking and stealing, the soul pure from spotted with unjust gain. to conceal Mysteries, hold fast received Doctrins, &c. and with these oaths or adjurations they try, arm and prepare those that enter into their Order. De Bello Judaico, lib. 2. cap. 7. And the rather view this protestation well, because it seems much Christian; the whole Character of them there given agrees with Christ his Doctrin, and the ancient Christians were either reputed Essenes, or were, or descended of them. (which consent might be the reason why our Saviour, reproving the Scribes and Pharisees often, yet never meddles with them; nay they are not mentioned in Scripture at all) Whether the denying of the Faith, the Lord Redeemer, and our Lord Jesus Christ, so often laid to the charge of some unhappie Apostates in the later Scriptures of the New Testament (after the Messias had been embraced by them a while) may not have reference to after-Revocation of some such precedent formal stipulation with God and pre-confederation against his enemy? may deserve to be farther thought on. 'Tis said of the Nicolaitans and Simonians, by Simon Perer, that they did denie the Lord that bought them, 2 Pet. 2. 1. and by Jude the brother of James soon after, that They (the same 'tis like) denied the only God and the Lord Jesus Christ, ver. 4. The Deceiver, Antichrist, St John tells us, shall deny high points, both that Jesus is the Christ, and the Father, and the Son, 1 Epist. 2. 22. and Gamaliels Schollar to his Disciple Timothy, If we deny 'tis not said How, Whom, or What) Christ will deny us: (yet after seemingly expounded) If we return to infidelity (as ἀπιστία) become plain Apostates, yet he cannot deny himself, 1 Tim. 2. 12, 13, 14. Some more formal abnegation may have been meant, (as agreeing meetly well with the insinuation of these texts, and the Majesty of Scripture, whose state uses to couch much in little) yea abjuration, and of weightier import then simple dereliction, joyned thereto negation; like that ἀρνήσις of the great Apostle, Matth. 26. 34, 35, 75. Mar. 14. 30, 31, 72. Luc. 22. 34. Jo. 13. 39. compared with Matth. 26. 74. & Mar. 14. 71. As those verbal and interpretative denials of those that in a sort, held the Truth, but in unrighteousness, professing to know God (they had not cast off that cloak) but in deeds denying him (their lives were an interpretative, substantiall, reall abjuration) Tit. 1. 16. may not inconveniently be thought to cast a glance this way; with 1 Tim. 5. 8. and 2 Tim. 3. 5. Even the words and syllables of Divine Oracles are considerable, the intimation of weight, the glances not to be neglected. Blessed is he that readeth and can understand. All illustrates the seriousness of Desying Satan, his pride, Poms, Vanities, Lusts, & ALL other HIS WORKS.

ment

ment from that day for ever: for (1) reformation and amendment of life, whatever he hath been before, that now henceforth he seriously promise and (2) sacredly vow to (3) forsake the Devil and all his works, (branded crimes and hainous offences, nay) the Poms and Vanities of this wicked world, (4) Gaming, racing, Stageplays, light and

(1) Manens enim in pristino statu, & mores suos & consuetudinem non relinquens, nequaquam rite ad

Baptismum venit. Origen. Homil. 22. in Luc. Hence that transmutation or change of minde, from dead works to serve the living and true God, and to look for his son from heaven, required among the past lower things of those on whom Baptisme had passed, Heb. 6.1. Laying by that foundation, *καταλείψας ἀνὰ νεκρῶν ἔργων, &c.* He that undertakes not to reform all amiss, as well as believe in Christ aright, is to be barred this Rite by St Angustinus strik Order, lib. de fide & operibus, cap. 11, 12. Propterea, & prius dixi, & nunc dico, & dicere non distam, si quis morum vitia non corripuit, nec sibi facilem paravit virtutem, ne baptizetur: Chrysost. Homil. 21. tom. 1. pa. 239. Non ideo abluimur ut delinquere desinamus, sed quia desimus: quoniam jam corde loti sumus. Tertullian. lib. de poenit: After much dispute, Aquinas his conclusion settles on this, Manens in proposito peccati non debet baptizari. part. 3. Quest. 68. art. 4. And Gregory of Valencia proves it at large, in tom. 4. disput. 4. Quæst. 3. punct. 3. Nay abroad, apud gentes etiam profanas usurpatum antiquitas fuit, ut qui initiari vellent prius toto corpore abluerentur, haud dubie eo ipso restantes propositum innocentie. Nam ejus propositi sponsonem ab iis mystagogi exigebant, ut Libanius docet & Lampridius, H. Grot. ad Matth. 28. 19. pa. 515. Both washing, and in implication of innocence, among Heathens.

(2) This solemn devout managing the work, makes it the more deserve that obliging title, whereby the Latins (how properly I enquire not) have thought good to render the originals by the name of a SACRAMENT. Sacramentum dicitur quod jurisjurandi sacratione interposita geritur, said Paulus in verb. significat: & Sacramento dicitur quod sacratum fide interposita. Scaliger ad Festum. Thus is it more then a civil, a devout and Religious giving our selves over to God and Christ.

(3) Manet autem societas eousque donec in eodem consensu perseveraverint (socii) at cum aliquis renunciaverit societati solvitur societas, Justinian. Instit. 3. tit. 26. sect. 4.

(4) Pompa est Diaboli, in theatris spectacula, in Hippodromo cursus equorum, & venationes, & reliqua omnis ejuscemodi vanitas, à qua postulans liberati sanctus ille Dei, Averte inquit, oculos meos, ne videant vanitatem. Non ergo sis curiosus frequentia spectaculorum, &c. Cyrill. Hierosolym. Cateches. Mystag. 1. vocis illius recorderis, quam dum sacris iniciarieris, emisisti, Abrenuncio tibi Sathana, & pompæ tuæ, & cultui tuo. Circa margaritarum enim curam in sania est pompa Sathanica. Aurum enim cepisti, non ut corpus vincias sed ut pauperes solvas & enutrias. Dic igitur continuo, Abrenuncio tibi, Sathana: Nihil hac voce tutius, si ipsam per opera exhibeamus. Chrysost. Homil. 21. pa. 244. tom. 1. Pompa verò sathanica sunt *διατέα καὶ ἰσχυροὶ καὶ ἡδοναὶ ἀμαγνία*, pag. sequ. Of the same esteemed detestation and professed abjuration are all lewd times, wanton songs, obscene dances, &c. Thou diddest renounce them all, devoting thy self to Christs service, saith he, Remember thy word and that promise, and do not by the present or too morrows sports and revels, renounce that renunciation, Id. in Homil. 47. in Julian. pa. 544. Quid enim in circo faciebat, (says Sathan) atque ibi furias,

ites, infans voces, manesque victorias, (Cum jam à se alienus sibi inierat videbatur) videbatur. Quid in theatro faciebat renunciator turpium voluptatum? Quid in amphitheatro — &c. Hæc omnia mea post renunciationem invasi: Meus esse voluit, & Mea concupivit. Goncio ad Catechum. cap. 4. tom. 6. pa. 24. vid. etiam lib. de Symbolo ad Catechumen. lib. 4. cap. 1. Quæ est enim in Baptismo salutari Christianorum prima confessio? Quæ, sc. nisi ut renunciare se diabolo ac pompis ejus, atque spectaculis & operibus professentur? Ergo spectacula, & pompa etiam juxta nostram professionem sunt opera Diaboli. Quomodo, ô Christiane, spectacula post Baptismum sequeris, quæ opus esse Diaboli confiteris? Renunciasti semel Diabolo & spectaculis ejus, ac per hoc necesse est, prudens & sciens dum ad spectacula remeas, ad Diabolum te redire cognoscas. Salvian. Massil. de gubernat. Dei, lib. 6. *The gallants of our age would account this precise Doctrine: that gaming, racing, staging, hunting, dancing, &c. should be a breach of Articles of their Christendom, and a violation of the Covenant of their God! If they have been Christened (they know how) let them think again, and own this preciseness of several life for no less than sacred and sworn duty, or they are as they are. Theatralibus ludis qui dat operam, venationibus, equorum cursibus ac certaminibus, vel desistat vel rejiciatur. So the Apostles Canons; let them leave their vanity or their profession, lib. 8. cap. 38. Scenicus (five vir, five mulier) auriga, gladiator, Cursor stadii, Orlympius, Choraules, Citharædus, Lyrissa, no less, ib. O, for the power of our Religion! that we were but as we are BOUND to be! and the conditions of our Faith seen in our works! Then should no infidelity stand before us, but GOD be glorified in all his Saints,*

wanton songs, pranking with Jewels, &c. so far the fathers extended the meaning of this Article of agreement) and all the sinfull lusts of the flesh: *Renunciasti Diabolo & operibus ejus, mundo ut luxuria ejus, ac voluptatibus*, as grave

(1) lib. de (1) St Ambrose made bold after to remember the baptized
initia. cap. 2 and hold him to his Bargain: Lastly, to (2) believe in God
(2) Remem- and to serve him (accordingly) which the Catechumens was
ber what before
of the present mention and premonition of these things were as in the Articles of the present
Hebrew Creed, De iustorum mercede, de poena iniquorum, &c. And compare the Chris-
tians antient and usual repetition of his Creed, by way of answer to such Interrogation, Dost
thou believe in God the Father Almighty? &c. Of the Apostles rimas thus much is laid
together by the Centurists: Ante Baptismatis imperitionem, quod quidem ad adultos
atrinet &c. Before any thing was done, they taught what Baptisme was, and why used
what the Doctrine of the Gospel and true faith in Christ. For John is said to have preached
a Baptisme of repentance, Act. 3. 24. The Apostles first taught of Christ, of repentance and
Baptisme, and then, those that received the word by repenting and believing, they Baptized,
Act. 2. 38, 41. Nor would Philip admit the Samaritans, till they heard and received the Gos-
pel, Act. 8. 12. The Eunuch being well instructed of the Gospel and Faith in Christ, out of
the Prophet, Esai. 53. desires to be baptized. Philip conditions, if thou believest with all
thy heart, thou mayst. He answers, I believe that Jesus Christ is the son of God, ver. 35,
&c. Unde haud obscure intelligitur baptizandos oportuisse fidei suæ confessionem
ante Baptismum edere. Whence is plain, that profession of faith went before admissi-
on to profession of it. Magdeburg Centur. 1. lib. 2, cap. 6. Col. 392. Among those constituti-
ons are said to have been St Peters, we have both instruction into the faith to be baptized into,
God

God increa-
te, Jesus the
only begot-
ten son of
God, the
Holy Ghost,
Divine Provi-

dence, &c. to the last of Resurrection of the body and life everlasting, and personal as-
sent testified by word, if not signed by the hand; Aggregor & credo & baptizor in unum &
ingenitum meum verum Deum omnipotentem, patrem Christi, Creatorem & opifi-
cem omnium, ex quo Omnis: & in Dominum Jesum unigenitum filium ejus, primo-
genitum omnis creaturæ, &c. Crucifixum sub Pontio Pilato, &c. Constitut. Apostol.
lib. 7. cap. 39, & 41. The continuance whereof is attested by the Greek and Latine
Fathers.

Gregor. Nazianzen. Orat. 40. cap. 51. tom. 1. pa. 671. Chrysostom. Homil. 40. in 1 Cor.
15. tom. 5. in N. Testam. pa. 451. Cyrill. Hierosolym. Catech. Mystagog. 1. pa. 230. Atque
tunc unusquisque interrogabatur, An crederet in Nomen Patris, & filii, & sp. Sancti?
& confessi estis confessionem salutarem. Cateches. Mystag. 2. pa. 232. sever. patriarch.
Alexander: in Biblioth. pat. Latin. tom. 7. pa. 530. Joan. Damascen: Histo:ia de Barla-
am, &c. cap. 19. pa. 867. Basil. in exhortat. ad Bapt. Homil. 13. tom. 1. 415. Niceæ. de or-
dine qui observatur cum quis à Saracenis fit, &c. Biblioth. pat. Gr. tom. 2. pa. 288.
Looking up toward heaven, and with hands stretched out thither, the Minister bids, Christo
assentire, omnibusque sacris verbis, quæ à Deo tradita sunt. Dionys. in Hierarch.
Eccles.

Tertullian. lib. de bapt. cap. 6. lib. de pudicitia, cap. 9. Cyprian. Epist. 70. pa. 101. Epist.
75. pa. 116. & Epist. 77. Baron. ad ann. 259. num. 23. tom. 2. col. 675. Ambrosi. de Sacrament.
lib. 1. cap. 7. tom. 4. de spir. Sancto. lib. 2. cap. 11. Augustin. Confession. lib. 8. cap. 21. Con-
cilio ad Catechumen. contra Judæos. cap. 1. 5. 6. &c. Homil. 3. ad Neophyt. lib. de fide &
operibus, cap. 11. serm. 2. de Bapt. in append. tom. 10. Hieron. contra Lucifer. cap. 5.
tom. 2. pa. 167. in proverb. 1. tom. 8. pa. 75. Symbol. Ruffini. tom. 9. pa. 63. Concil. Laodi-
cen. ca. 46. de redditione fidei baptizandorum, Concil. Brac. 2. cap. 1. apud. Caranz.
fol. 289. Salvian. Massil. lib. de gubernat. Dei 6. Alchwin. de divinis officiis cap. 14. col.
1061, 1063. & cap. 21. col. 1069. Epistol. ad imperat. Catoli. de ceremoniis Bapt. col.
1155. & Epist. ad Dominum regem. col. 1489. Jo. Belch. divinorum officiorum explica-
tio. c. 110. Gratian. de Consecrat. dist. 4. c. 37. & 59. Lombard. sentent. lib. 4. dist. 6. Plo-
rø, cuncti ad Baptismum venientes fidem suam profiteri debent, & exponere ad quid
perendum venerint ad ecclesiam, Calvin. Instit. 4. cap. 15. sect. 19. & H. Gror. in Evang.
gel. Matth. 28. 19. pa. 518. *From which declaration of faith so often mentioned, so usually*
required, so commonly made, and in an orderly way never to be left out, the seal thereon was cal-
led, ἀπολογία τῆς πίστεως, a rite of obligation into the faith, by St. Basil. and in Tertullian,
obligatio Baptismi. lib. de Bapt. cap. 13.

Now may all this want foundation of Divine likely authority (if we take probable guesses
and likely interpretations) much may be derived from the equity of Acts. 34. (but an exam-
ple, yet imitable) Dost thou believe? If thou dost, thou mayst; so he did and was. I
thought thou, when (besides from the Centurists before) I had a stipulation from Beza, in his
larger annotations on the place, G. Caslander, in one of his Treatises about the middle of his
Works, pa. 752. Joseph. Vicecom. de ritibus Bapt. lib. 1. cap. 23. and he that so lately wrote
L 2

from

from Rome, 100
Joan. Bapt. 100
Casalius, de no
veteribus 100
Christianorum
ritibus, cap. 5.
pa. 35. No 0.

ther might be that confession of hope, Heb. 10. 22. made, it seems, when the body was washed in pure water. Cornel à Lapide, Estius, and Beza so understand, and the consequence of text favours and furthers; the very word of illightening or Baptisme. (so expressed by the Syriack.) follows soon after, In chap. 3. 1. Christ is the Highpriest of our confession, him we then confessed, or the subject of the work, in chap. 6. 1. 2. the Apostle eggs on himself with the lysterling Synagogue, to leave speech of the beginning of Christ and make on, not laying again the foundation of repentance from dead works, faith in God, (Dost thou believe in God, the Father, &c.) the Doctrin of Baptisme, imposition of hands, Resurrection of the dead, and eternall judgment (which two last were the two last articles of the present Hebrews Creed, before ps. 18. whereon St Augustin, Hæc omnia pertinent ad initia Neophytorum satis aperteque testatur scriptura, lib. de fide & operibus, cap. 11. And, what speech was this of the beginning of Christ? Sermonem inchoationis, vocat doctrinam quæ tradi solet iis qui Christo initiantur: quæ superius appellavit (cap. 5. 12.) elementa exordii sermonum Christi: says Estius on the place. And both Beza and Cornelius a Lap. make the five following particulars so many heads of Christian Catechisme, whereof account was given and required before the Mystery: Respicio ad professionem symboli, quam faciebant baptizandi, so Estius again. Or, the Doctrin of Baptisme, may be a head to all the rest; which were so many branches of Doctrin, then delivered; the rather for that parenthesis, with which those words in Luthers Edition of the Original, are inclosed. Heed well the construction of the Greek. And (from Rabanus) the consequence and order of Matth. 28. 19. Go, Teach and Baptize: and Matth. 16. 16. He that believeth and is baptized.

To all not unsutable may be added remembrance, that the Apostles Creed was wont to be called Symbolum, as the common watch-word wherein all believers in Christ, were to agree. Quod signum in nostr. lingua vertitur vel. Cognitio. Quando enim dividebantur Apostoli per totum orbem prædicationis causa, dederunt illud prædicatori, ut si quis talia confiteretur qualia ibi dicuntur, cognitionem daret se à Christi Apostolis sive à successoribus eorum didicisse. Alchwin. in Epist. ad Imperat. Carolum, col. 1153. which Rufinus had more at large before: inter opera Hieron. tom. 9. Epist. 19. pa. 63. If so, this might be the larger form of words into which Baptisme was made; dilating upon that of Scripture more contracted, Matth. 28. 19. Of great use for continuance, to maintain consent of Doctrin.

(1) Remem- after taught to have accomplishment in [to (1) keep Gods
ber here again holy will and Commandments, and to serve him truly
what before of all the days of his life,] without which no Baptisme, or
the Profelytes sincere underta- whereinto
king to fulfill the whole Law of Moses, pa. 18. or else no Matriculation into the
S. argue; especially from Saint Paul, Every one Circumcised is bound to keep
it inure, Gal. 5. 3. and add thereto both what our of Oecumenius hereafter of the inirmati-
on, (by being baptized into Moses, 1 Cor. 10. 2.) of a Covenant to observe that Law, and
what Mr. Selden has upon another occasion, nec cooptatum quempiam, qui fu-
turam

turam legis
Mosaicæ ob-
servationem
in se non reci-
peret: de Jure
Nat.&c.lib. 7:
cap. 12. And
compare there.

with that obligation to obey Laws Christian, and ingagement to all morall and holy strictness. preimposed and conditioned, as well as after required and expected of all those came over to Jesus of Nazareth from the wilderness of this world by water and the Holy Ghost, In Heb. 6.1. Repentance from dead works is among the lower foundations, above which is required much exaltation, as before. The same Apostle having remembered, a Laver of Regeneration and renewing of the Holy Ghost, soon infers, those that have so believed in God, should (by a faithfull saying and worthy special remembrance) be careful to maintain good works, and inforce it again, for necessary uses, and that they be not unfruitfull, Tit. 3. 5, 8, 13. Our Saviours Canon is most considerable, Mat. 28. 19, 20. Go, make Disciples Baptizing, &c. And teach them to observe all that I have commanded, in sincere performance, and an absolute integrity of all obedience, that no trifle be left out: Whereupon, to light it this way, thus Jo. Ferm. Nequis satis esse putet semel ritum esse ac professum Evangelicam fidem, RURSUS DOCENDI SUNT quibus modis progredi possint ad perfectionem Evangelicæ pietatis. Quasi dicat; A me nihil omisium est quod pertinet ad parandum salutem æternam; Vestrum erit, nedum fidem docere, sed etiam vitam & mores informare. Nulla enim fides est quæ opus Dei non habet, & adeo non prodest Baptismus, nisi non servemus quod notat Baptismus, id est, mortificationem carnis & innovationem vitæ, vehementer etiam obsit. Comment in Matth. lib. 4. pa. 302. and St Hierom, according to his wont, judiciously and gravely: The order is here much to be regarded, Jussit Apostolis ut primum docerent universas gentes, deinde fidei intingerent sacramento, & post fidem ac Baptisma, quæ essent observanda præciperent. Ac ne putemus levia esse quæ jussa sunt & pauca, addidit: Omnia quæcunque mandari vobis. Ut quicunque crediderint, qui in Trinitate fuerint baptizati, omnia faciant quæ præcepta sunt, Comment in Matth. 28. tom. 6. pa. 60. Plini gives account to Trajan the Emperor of the Christians then so early meetings, Hos sc. se sacramento solenni obstringere solere, ne furta, ne Jatrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent, Epist. lib. 10. Epist. 97. and from him, Tertullian: in Apologet. cap. 2. Dionysius, about those times. Tum ei exponit rationem perfectæ, quæ ad Deum accedendum est, explanatque eidem divina vitæ, & ut ita dicam, conversatione, ex eo præterea quærit, Num ita insitueat vivere? Cum promissit, manum ejus capiti admovent, &c. Dionys. Arcop. ca. 2. Justine Martyr was not long after. Quo verò modo nos Deo dicaverimus, exponemus, scilicet he, — Quicunque persuasi fuerint & crediderint vera esse quæ à nobis traduntur & dicuntur ac vivere se ita posse receperint, orare jejunantes & petere à Deo primum peccatorum remissionem docentur, nobis cum illis & orantibus & jejunantibus, and so they are Baptized. St Augustine doubts not the Eunuch was thus arricled with, Act. 8. in lib. de fide & operibus, cap. 9. The Fathers have their works full of what fasting, prayer, and all the parts and works of holy penitence (see Act. 2. 38.) were required to cleanse and prepare that vessel was to hold the holy water of Divine Baptisme, (the Renunciation afore was a part of that purification) which yet was not to be poured in neither.

but

couraged with (1) impunity, and assisted by due means of furnishing out so important and needfull a search, to prove, That they derive themselves (probably) from a fair parity and resemblance of the like doings, proceedings, undertakings, performances annexed to a kinde of Sacramentall Baptismall initiation into the truth on the other side of the Covenant. And as it is most certain they have been in all (2) ages (much, for that hath been said before) and states of the Church, and to have come from the beginning, so that they were before likewise, even before our Saviours incarnation, in that other Hemisphere of the true believing Synagogue, which was enlightened by the face of God from Moses and the Prophets. Which if, how likely they must not but have been to come through his and his Apostles hands? And if this, of what rare use and consequence it would be (being well proved) is left to judge, though for the weightiness is hard, in few words to determine, or many.

Certainly for (3) 1200. or 1400. years such Interrogations, Responses, Vow, Promise, Profession, Confession, &c. with sureties, and the interposition of divers other such requisits and performances, of solemnity and use enough, have been continued (beside the bare and simple act of Baptizing) by order: And if nearer the fountain and up to the very well head (as far as books and lights of information help us to see) and also beyond; if on this side of the Cross and the other, and on both sides nearest, how unlike is it but the best interceding times of our Saviour and his

(1) Et si quid tecum dissenti. at prisca veritatis indagator, dum Apostolicas voces, dumque rejectis fabulis, veteris ecclesiae commendationes, Reique publicae (cujus post Deum sumus) consecratur vestigia, impunitatem meretur. *This at least.* Ab. Whetloe. fol. 4. Epist. ad left. (2) Hicritus omnes Catechesis, scrutinium, Abrenunciatio, fidei professio, ipsa Baptismi institutione habuerunt originem. Chamier.

Panstrat. Cathol. 4. 5. 19. That mighty Champion of Truth, and incomparable confounder of all Popery; whom not all the Jesuits in Christendom shall ever be able to confute in this world, or the world to come: says Mr. Bolton of him, in his Instruct. for comforting of Consc. p. 386. And before: Eorum (rituum) ordines duos explicio: Unum legitimum, alienorum alterum: Priorem qui oritur ex ipsa sacramenti natura atque ejus institutione; in these: Though he would have all discretion used (which no good man but wishes) in the application; To whom, where, when, &c.

(3) Quo peraque adversus universas haereseis jam hinc praedicatum sit, Id esse verum quodcumque primum. Id esse adulterum quodcumque posterius. Tertullian. adversus Prax. cap. 2. Ne innitaris prudentia tua. Proverb. 3. 5. Prudentiae autem suae innititur, qui ea, quae sibi agenda, vel dicenda videntur, patrum decretis ante ponit. Hieron, in Proverb. 3.

Apostles

Apostles might have them likewise, and both take and give them? take them with one hand from the times before, and convey them (with Baptisme again) to the times following? They being in themselves such things as are not (1) evill, but grave and good, of no evident or probable iniquity in use or consequence, and so far from superstition (unless mens opinion make them so, as by enhancing their necessity, or ascribing to their effects, &c.) that they tend openly to edification, and the better, (2) handsomer, fuller, if not faster inoculation or grafting wild men into that holy stock which is Christs mysticall body, the Elect company of most holy Believers, his beloved Church. For how handsome is it, if those few who have the hap or rather happiness to be brought into the fold with Christs *little flock*, (3) disclaim his enemy (the roaring Lyon) upon their entrance, and have with them sureties (*fide-jussores* is St *Augustines* common title; *Sponsores & promissores* in others) that they do and will ever after defy and Renounce that *Sathan*, those malignant, opposite, adverse powers, that are most contrary to him? as by all concessions and confessions, the *Devil*, the *World*, and the *Flesh* are most notoriously such and undeniably. Of what great obligation must it needs be to hold men fast and close in, ever after to the Christian Law, when, (and at the very admission) the admitted shall enter upon no other terms but express and avowed undertaking, condition and promise, that he will ever after keep thereto? How compleat must it needs make the present action cannot but speak it self out of being Baptized *into the Faith of Christ*, if the heads or articles of that faith be

(1) Ritus
ramen illos
servandos ju-
dicamus, qui
sine peccato
servari possunt
& ad ordiæm
bonum pro-
sunt. Confess.
Augustan. art.
15. vid. etiam
Cassand. Con-
sultation. cap.
de Ceremon.
Baptismi pa.

84.
(2) Omnia
Decenter & or-
dine fiant. 1.
Corinth. 14.
40. Ergo, etsi
alia desint
quæ ad deco-
rem Sacramen-
ti instituta
sunt, non ideo
minus est ve-
rum, sacramen-
tum est san-
ctum, si verbum

fit ibi & Elementum. Nam & in hoc Sacramento (Baptismi) & in aliis, quædam so-
lent fieri ad decorem & honestatem sacramenti, quædam ad substantiam & causam sa-
cramenti pertinentia: De substantia hujus sacramenti sunt verbum & elementum,
Cætera ad solennitatem ejus pertinent. Lombard. Sentent. lib. 4. dist. 3. — Cere-
monias, quæ sacramenti hujus dignitatem & vim commendunt, tanquam verba quæ-
dam visibilia, &c. Cassander, ubi supra.

(3) Renunciantes stetisse recto corpore, ad solem occidentem spectasse, manus
proterendisse, in cælum erexisse, complicasse, invicem collisisse, spiritum impulsisse,
atque etiam in terram spuere; & singulorum ratio demonstrata, apud Joseph. Vice-
com. de antiquis rit. Bapt. lib. 2. cap. 19.

then

then and there distinctly (1) repeated and rehearsed as the particular covenants of that Indenture or Agreement, (2) *Solet enim plus timere quod singulariter pollicetur, quam quod generalis (sponsione concluditur)* to which the (3) hand and seal of publick and deliberate consent, are then and there to be affixed? As accordingly, how frequent and wonderfull-powerful use, the (4) Fathers (that well understood these things before Augustine has an excellent

treatise, of the Explication of Christian Religion, by giving the sum and heads of the Doctrine of the Old and New Testament, before Baptisme: de Catechizandis rudibus, tom. 4. pa. 295, &c. The like is in Gregory Nazianzene, in Orat. 40. in Sanctum Bapt. cap. 51. See also Augustine, Sermon. 130. ad Competentes.

(2) Decret. 1. distinct. 23. cap. 6.

(3) Olim in Baptismo fidem Christianam professuri publice in coelum suspiciebant, ac manus dextras in altum erigebant, adhibito juramento coram testibus: ac Jusjurandum manu baptizati subscriptum, ejusque annulo obsignatum in tabulis referebatur, uti ex patribus, &c. Cornel. & Lapin. 1 Pet. 3. 21. As were in accomplishment of what the Prophet Esai foretold, upon the pouring forth of these mysticall waters: One shall say, I am the Lord: and another shall call himself by the name of Jacob: and another shall subscribe with the hand unto the Lord: and surname himself by the name of Israel, Isa. 44. 4. Scribet in manu, DEI SUM, ut novo tyrocimo servitutis Christi se militem gloriatur Hieron. in loc. tom. 4. pa. 145. Intuentemque in coelum & manus tendentem jubet (Hierarcha) Christo assentire, omnibusque sacris verbis quae a Deo tradita sunt, Dionys. Hierarch. Postquam autem renunciaverunt, convertit eos ad orientem, & ait tribus vicibus: — Consentio tibi Christe Deus Ego N. qui baptizor, & omni doctrinae quae revelata est a te divinitus per prophetas & Apostolos & Sanctos Patres. Confiteor quoque & credo & baptizor in te & in patre tuo, & in sancto spiritu tuo, &c. Severus patriarch. Alexand. lib. de ritibus Bapt. in Biblioth. patr. tom. 7. pa. 530. which is yet retained in those Countreys among the Cophri, (or Egophti, Egyptians) to this day. Pager. Christianog. lib. 1. pa. 158. *τὸς νέος ἀνατίθεται (sic) ἑαυτοῦ*. Nichol. Cabasil. Liturg. exposit. cap. 1. & vid. Nicet. de ordine qui observatur, cum quis à Saraecenismo, &c. loco supra citat. *ὡς μέγιστον ἀντιτάττει τῷ Σατανᾷ*. Cyrill. Hieros. Catech. Mystag. 1. Taking all together: Fidem professuros in coelum suspexisse, ac manus dextras in altum erexisse, professionem publice & alta voce fieri solitam; testes in ea adhibitos; jusjurandum additum; eam quoque in tabulis relatum, & proficentis vel alterius manu subscriptam; ac demum annulo obsignatam; eorum omnium rationes allatas, vid. apud Joseph. Vitecom. de antiqu. ritibus, lib. 2. cap. 27. All this belongeth to the manner, the grave and circumstantial, studied serious way of being in this ministration.

(3) See Tertullian de Coron. cap. 13. Chrysost. Homil. 21. ad pop. Antioch. & Homil. 47. in Sanctum Julianum. Augustin. Sermon. 116. ad competent. & Conc. ad Catechamen. adversus Judaeos. tom. 6. Cyrill. Hieros. Catechif. Mystag. 1. Nicet. Comentar. in Gregor. Nazianzen. Orat. 40. The sum of Baptisme, is a compass with God,

ac proinde vel maximo in recto omnes esse, atque omni custodia animas nostras servare debemus, ne hoc pactum violasse comperiamur. Nam cum ad mutua hominum pacta firmanda Deus medius adhiberi soleat, quantum quæso periculum est, ne fœdera cum Deo ipso contracta perirent? ac præter alia peccata ipsius etiam mendacii apud veritatis tribunal rei peragamur? *Gregor. Nazian. Orat. 40. cap. 8. May it not be said of all here, as our learned Countryman (but not taking in all his particulars) upon like occasion? Videris quam fideliter, rationabiliter & prudenter hæc omnia tradita sunt nobis observanda: Nemo Catholicus contra ecclesiæ auctoritatem, Nemo sobrius contra rationalem consuetudinem, Nemo fidelis contra pietatis intelligentiam certare audeat. Alchwin. Epistol. 10.*

before time and negligence had frozen them into dull and useles forms) made of them in their holy and divine tractates and Sermons, *ad populum Christianum*, is known to all those very well that have read their Works.

I said, some few appendants of Baptisme: But might I not as well, more and the most of old Christianity to have been in the several particulars as so many branches slipped off from the elder Synagogue, and transplanted to the ornament of new *Sion*, Christ's Catholick Church? the rather for that *S. Augustine* doubted not HER Truth to be coeval with the world, and clothed only with a new name of late, for substance, to have been since the beginning. For, speaking of that the immortall soul hath to trust to to convey it hence to God, (1) *Ea est nostra temporibus Christiana religio*, saith he, *quam cognoscere ac sequi, securissima & certissima salus est*; That can do this alone which we now call *Christian Religion*, the surest guide to know and follow. Which later date (now) he (2) after expounds to be meant only of the Name, not Thing, *Secundum hoc Nomen, non secundum rem cuius est nomen*, Nam res ipsa qua nunc *Christiana Religio* nuncupatur, erat & apud antiquos, nec defuit ab initio generis humani, quo usque ipsa Christum venires in carne, Unde vera religio quæ jam erat, capio appellari *Christianam*. Cum enim post resurrectionem ascensionemque in celum capissent Apostoli predicare, & plurimi crederent, primum apud Antiochiam, sicut scriptum est, appellati sunt discipuli Christiani, Act. 11. 26. Propterea dixi, Hæc est nostra temporibus *Christiana religio*; non quia prioribus temporibus non fuit, sed quia posterioribus hoc nomen accepit. For that

(1) In lib. de vera religione, cap. 10. tom. 1. p. 303.
(2) *Retractat. lib. 1. cap. 13. tom. 1. p. 197.*

ma religio, saith he, quam cognoscere ac sequi, securissima & certissima salus est; That can do this alone which we now call *Christian Religion*, the surest guide to know and follow. Which later date (now) he (2) after expounds to be meant only of the Name, not Thing, *Secundum hoc Nomen, non secundum rem cuius est nomen*, Nam res ipsa qua nunc *Christiana Religio* nuncupatur, erat & apud antiquos, nec defuit ab initio generis humani, quo usque ipsa Christum venires in carne, Unde vera religio quæ jam erat, capio appellari *Christianam*. Cum enim post resurrectionem ascensionemque in celum capissent Apostoli predicare, & plurimi crederent, primum apud Antiochiam, sicut scriptum est, appellati sunt discipuli Christiani, Act. 11. 26. Propterea dixi, Hæc est nostra temporibus *Christiana religio*; non quia prioribus temporibus non fuit, sed quia posterioribus hoc nomen accepit. For that

that we call Christian Religion (his meaning is) was of old, never but among mankind since the beginning, till Christ, of whom it was NAMED Christian, For when after his death and resurrection, his Apostles preached him and were believed; Then were men called Christians first at Antioch: And therefore said I, the Christianity of our times, not because it was not sooner, but of later times was begun to be so called. So indeed: Truth is from the beginning; coeall with the world: Gospel truth the light and glory of all ages, from the same point of duration with the Sun of the Firmament: But not of equall brightness; for it hath shined sometimes dimmer, sometimes clearer, as the same Father again, sometimes under vail, sometimes revealed, as Type or Reality, Shadow or Substance. Nor is that but worthy of all acceptation, as rooted in truth, and grounded on much observation all abroad, of the singularly judicious *H. Grosius*, fit here to be called up to be heard speak again, *Pleraque veteris Christianismi à Judais*, most of Christian is borrowed from Judah and Jerusalem. It had been to be wished (as he was most able) that he had, while he lived, set himself on work about traduction and to embody the particulars: No inquiry could be more usefull then what might have produced satisfaction, in our darkest times (because remote from the first spreading of light) about what is pregnantly insinuated in *Rom. 11. 17.* the grafting in of that Olive Tree which is wilde by nature, the Gentiles, upon the stock, or instead of the broken branches of decayed Israel, that once most fertile and truebred natural Olive Tree; wherein it yet stands & florishes by faith of that truth, the unbelief wherof in that wretched infidel, both brake him off at first, and makes him yet continue a dead and sapless stick fit for the fire. Which till, and from better abilities, answering the difficulty, shall please God to set some fitter hand on work, to go through with it, let the needfulness and usefulness excuse this essay.

Where (omitting though not but remembring, what we have under our hands, of the Hebrew parentage of our two

* But know
Reader, that as
I had observed
and digested
these considera-
tions, there
came to my
hands a very
usefull treatise
this way, called
THEOLOGIA
JUDÆO-
RUM, Sive
Opus (verè au-
tenth) in quo
res ipsa quæ
munc Christiana
Religio
nuncupatur,
etiam apud an-
tiquos fuisse,
priusquam
Christus veni-
ret in carne, ex
Hebræorum
libris ostendi-
tur; The Au-

thor Joseph de Voisin a Frenchman, and of Burdeaux, Printed the last year at Paris, 1647. His scope the same with mine; and for so far as he hath gone, and those speculations he hath taken in hand (for of that nature his enquiries are, but speculations; nor hath he more then begun, as of Gods Unity; Essence, Attributes of Eternity, immensity, incorruptibility, &c. according to the Schools; so far) he keeps to his text very close, and makes good his title with much felicity of success. Good luck may he have with his honour, and a prosperous journey in this his progress for new discovery, to spin out his thread to full length and satisfaction of all lookers on as he hath begun. That I borrowed not of him; an inspection of the things will be my best and real justification; Whether he may of me, Time will shew. Let Knowledge prosper by all means, and Truth shine up every day clearer, and clearer by whomsoever. I cannot but love the name of CHRIST, and what I finde of HIM wheresoever: especially what lays deepest, and toward the bottom of time, giving opposition to his open professed enemies. That sweet name is my hope, be my Comfort in life and death, and after death; even for ever and ever.

(1) Rom. 13. 6. Exod. 24. 13. and Pasors Lexicon on the new Testament page 296.

come

great Sacraments (Let * first be called to minde what I
somewhere read in the exchange of Letters between Dr.
Hammond and Dr. Cheynell, sc. that Confession of sins, Pray-
er, Lektion, Benediction, and the whole ordered form of Divine
publick service, is said there to have come into the Church
from the Synagogue, for which is alledged the famous Mar-
ney du Plessy, lib. 1. de Missa. cap. 3. Then, to fit the body
with a head not unanswerable, add that the title of *Leiturgia*
(which in itself betokens (1) publick employment or ser-
vice, and by first Christian Governors was laid hold of to
denote their publick sacred service) is from the old by the
new Testament conveyed to our later days; yea is in the
new both of the new and old, and from both, through the
current of ages; conveyed down to ours. (Nor offers this
any cross to whatever is or seems established now: for a
new Directory is nothing else but an Established Order for
Publick Sacred Service or *Liturgie*, and the old Liturgy was
nothing but a publick agreed on Direction for sacred Ser-
vice or *Worship*; both to further unity and consent in the
things of HIM is ONE, and long since used as expository
one of the other.)

For, as to the Old first; in that translation the learned ob-
serve our Saviour and his Apostles to have been more con-
versant then in their own native originall, because therewith
their allegations are found better to agree, then (as it is

come to us) their Hebrew edition, the publick service of the Temple there (most what Sacerdota[ll] as well as Leviticall, and spirituall in offering Prayer, Praise and Sacrifice, as well as corporall in works of outward servility) is delivered out unto us by the title of λειτουργία, as these places do evince: Num. 8. 22, 25, 26. & chap. 18. ver. 7. 21, 23, 31. 1 Chron. 6. 32. cap. 24. ver. 3. & 19. & cap. 28. last, 2 Chron. 8. 14. cap. 31. 2, 4. & cap. 3, 10, 16. Sapiens. solom. 18. 21. Sapiens. Sirach. 50. 21. 2 Maccab. 4. 14. To do either work is worded to us λειτουργειν, Exod. 28. 35, & 43. cap. 29. 30. cap. 30. 20. cap. 35. 19. & cap. 38. last, Num. 8. 6, & 31. cap. 4. 3, & 26. cap. 16. 9. cap. 18. 7, 21. & 23. Deuteron. 10. 8. & cap. 18. 5, & 7. 1 Chron. 6. 32. cap. 23. 13, & 27. 2 Chron. 5. 14. cap. 13. 10. cap. 23. 6. cap. 29. 11. cap. 31. 2. & cap. 35. 3. Nehem. 10. 35. Ezek. 40. 46. cap. 42. 14. cap. 43. 19. cap. 44. ver. 15, 16, 17, 19, & 27. & cap. 45. 4. Daniel 7. 10. Joel, 1. 9, 14. & cap. 2. 17. Besides the Wisdom of Sirach. cap. 4. 15. cap. 45. 19. & cap. 50. 15. & 1 Maccab. 10. 42. Even as Philo tells us the Priests had in the Temple, Bread (unleavened) and Salt (unmixed) thereby different from others, and it was λειτουργιας αδελον, a reward of their Ministry or publick service they performed there. And Joachim the high-priest, and all they that waited before the LORD, *ἡμεῖς δὲ ἀναστὰς ὑμῖντες κτείνοντες*, offered the daily sacrifice and prayers and voluntary donations of the people with their loyns in sackcloth, Judith 4. 15. But above all, in 1 Chron. 16. 4. where the following verses give upon record the manner how the Priests did perform this work of λειτουργειν, or publick Ministry: to wit, by Confessing with a loud voice and praising the LORD, the God of Israel, and saying, O confess unto Jehovah and call upon his Name, make known his works unto the People, &c. as it followeth, (and is a composition of the fifteen first vers of the 105. Psalm, joyning thereto the whole 96, and the last of the fourth paragraph or book of the Psalms, according to the Hebrew division, which is with us the 106.) Blessed be Jehovah the God of Israel forever and ever, and let all the people say, Amen) whereon is recorded soon after, ver. 37. They thus praised Jehovah and left there before the Ark Asaph

Asaph and his brethren, τὰ λειτουργῶν ἀνατίον τῆς κιβωτοῦ, to Minister thus over against the Ark of JEHOVAH from day to day: Nor is any doubt but they continued so doing from age to age, for so long after as Simon the son of Onias his time (whose (1) story is within 200 years before Christ) the wise son of Sirach hath left described the then service of the Temple much according, sc. by Psalmody, Prayer, Prostration, and all the parts of worship till the honour of the Lord was given compleat, καὶ λειτουργῶν αὐτοῦ ἐπὶ τῆς κιβωτοῦ, and they had finished all his service. cap. 30. 20, 21, &c. Further, by another conjugate the Agent in all this work (as by and by in the New Testament) is stiled λειτουργός, Ezra 7. 24. Nehem. 10. ult. & Esa. 61. 6. (a plain prophesie of Evangelicall times, Vos autem Sacerdotes DEI vocabimini, λειτουργοὶ θεοῦ) and with application both to Priests and Levites, κατὰ τὸν λευιτὴν καὶ ἱερεῖον. τὸν λειτουργῶν μὲν, Jerem. 33. 21. as in the Egyptian Philo, καὶ γὰρ τῆς λειτουργίας τὸν ἱερεῖον δι' ἑλπίαν ἀκακίαν οὐδέ τι τι πλεονέκτην ἀπαιεῖται, their Ministers of sacred things quenched their thirst with water, being forbidden wine: and a little before, λειτουργῶν ἡ δὲ τὸν ἱερεῖον ἔχον, ἃς δὲ μὴ ἀλόκληρος ἦ, None might minister but who was spotless, lib. de victimis. pa. 653, 654. yea λειτουργοὶ καὶ λειτουργήματα were the Vessels, works, and appurtenances of that service, Num. 4. 12, 26, 32. cap. 7. 5. 2 Chron. 24. 14. & ὁ οὐρανὸς λειτουργοῦν, wherein they were performed, Exod. 29. 30. cap. 31. 9. cap. 35. 19. cap. 39. 1, 41. & Exod. 42. 14.

In the New, referring to the Old, are three places, Luc. 1. 21. the days of Ministration of Zacharie the father of John Baptist were ἐν ἡμέραις λειτουργίας, Every Priest stood daily ministering and sacrificing till St. Paul's time λειτουργῶν, Heb. 10. 11. and all the Vessels of Ministry were sprinkled with blood, τὰ πάντα τῆς λειτουργίας, cap. 9. 21. Besides what a most judicious Traveller brought us home word of; that the Hebrews retain at Rome their Liturgies to this day. S. Edwin Sande, Relat. fol. 10. pa. 152.

In the New Testament, of the New, St. Paul continues and boasts and writes the more confidently to the Gentile Romans, because he was to them λειτουργός ἡμεῶν, such a Minister

(1) Vid.
Joseph. Antiq.
lib. 12.
ca. 4.

Minister of Jesus Christ, presently expounded, ἐπεργάζων τὸ
ἐνέργειαν τοῦ Θεοῦ, employed in the sacred work of the Gospel,
chap. 15. 16. The Antiochian Prophets and Doctors being
met together, and [serving the Lord and fasting] (Beza ex-
pounds, Teaching; Chrysostome, Preaching; the Syri-
aks, Praying; λειτουργίαν δὲ αὐτῶν τὴν κινεῖν, is the Originall)
the Holy Ghost called for a separation and Ordination. Act.
13. 2, 3. Gamaliels Schollar if he should spend his blood,
was ready to rejoyce in that Sacrifice, joynd thereto the pub-
lick Ministratōn of the Philippians faith, ἐν τῇ δουλίᾳ καὶ λει-
τουργίᾳ τοῦ κειμένου ἐν ὑμῖν καὶ ἐν οὐρανῷ. πᾶν ὑμῶν, cap. 2. 17. for
so St. Chrysostome read the place, rom. 6. N. Test. pa. 81. to om-
it, that Christ disdained not the import of that title,
Heb. 8. 2. τὸν ἀγίων λειτουργῶν, a Minister of sacred things;
whence his λειτουργία, ver. 6. Beluether and on this side the
Scripture, things are well enough known.

A whole heap of borrowed titles is together in Mr. Sel-
dens notes on Eusebius, num. 18. pa. 16. who is speaking of
imposition of hands for ordination to publick Office, which
as we have, so he there makes good we borrow from the al-
ledged storehouse, with other: *Animadvertendum autem
est* (saith he) *quem admodum nomina officiorum sacrarum,
ut Patriarcha, Presbyter, Apostolus, Diaconus,
Primus & Episcopus in Christianismo ex Judaismo veteris
usu non videntur mutari, sed in Christianismo sunt distin-*
*ctis respondentium, manarunt (unde & sacerdos, ἀρχιερεὺς
ἱερεὺς, Levitarum etiam nomina nostris aptarentur majores)*
*Ita & vicum sive presbyterorum sive aliorum (ut Patriarcha
hic, which he is speaking of) creandarum hunc, ab Ebraico
fonte, sed alia non pauca, sunt ex institutione, tum ex imita-*
*tione, mansisse. Both Patriarch, Elder, Apostle, Deacon,
Primate and Bishop, all their titles of Office from Jewry,*
Look we upon some of the particulars.

The Hebrews were not without their Patriarch, for he is
mentioned often. Eliezer the son of Zichri was such over
the tribe of Ruben, Saphatias the son of Maacah over the
tribe of Simeon, Hashakiah the son of Kemuel of the Le-
vites, and so every other tribe had his one in Davids Poli-
tie,

tie, 1 Chron. 27. *ἔτι πατριαρχαὶ τῶν φυλῶν Ἰσραὴλ*, all Patriarchs of their said tribes, ver. 22. In that *liber censualis* (like our *Domus-Dei* book) which the Kings of Israel and Juda kept by them, cap. 9. 1. were many more; some of their names after remembred, Salom, and Semnaa, and Elo, &c. so many in all that verse 9. they are *nine hundred fifty and six*; all Patriarchs of their families or circuits, as in the Spanish edition of the Septuagint, (to which Septuagint, remember, I refer all along, as where the title is found without Translation) others are in cap. 24. 31. 2 Chron. 19. 8. cap. 23. 20. & cap. 26. 12. and were continued even among them to Christian times by the same mention of them, in Epiphanius, Harf. 30. num. 4. 11. *Cod. Theodosian. de Judaic. L. 14. & Consideremus Patriarchas Judaeorum*, &c. in Hieron. Commentar. ad Es. 3. tom. 4. ps. 13. But when left off among the Hebrews, taken up by the Christians, much about the year 430. if Mr. Blundell be not mistaken, in the preface of his late Apology against the Bishops, p. 18. I should think much sooner.

The title of *ἐπίσκοπος* was among them much more often. I do not say for a person that had Ecclesiasticall preeminence, but for that which the word does import, a Governor, an * Overlooker, a Superintendent (in which sense the verbe *ἐπισκοπῆς* is so frequent, as none more): as the *ἐπισκοποι* were among the *Lacedaemonians*, to oversee that absolute Power did not corrupt into Tyranny, and as Cicero had it commended unto him by Pompey: *Ego negotio praesum non turbulento. Vult enim me Pompeius esse, quem tota hac Campania & maritima ora habeat circumveniri, ad quem delectus & negotii summa referatur*, lib. 7. ad Atticum. Epist. 11. And some like inferior Offices in the Civil Law, *Episcopi qui praesunt pani & ceteris vanalibus rebus qua civitatum po-*

* *ἐπίσκοποι*,
ἐπὶ τῶν καὶ ἐπὶ τῶν
σκοποῖ.

Suidas.

Primum namq;
ab Episcopo,
quid sui nomi-
nis dignitas
teneat, inquir-
ratur. Quoni-
am cum Epi-
scopus Grae-
cam nomen sit
speculator inter-

pretatur. Cyprian. de 12. abusibus sect. cap. 10. Super inspector. Ambros. lib. de dignita-
te sacerdot. cap. 6. The same with the Carthaginian Sufes or chief Magistrate. From *ἐπισκοπῆς*
speculator in the Hebrew, Scaliger. ad Fest. p. 185. See also Augustin. de Civit. Dei. lib.
1. c. 9. & lib. 19. c. 19. Constitut. Orthon. tit. de offic. Archiepiscop. Polyd. Virgil. de re-
rum invent. lib. 4. cap. 6. Gratian. Decret. 1. distinct. 21. c. 1 & Leonard. Coquz. in com-
mentar. ad Augustin. de G. D. 19. 19.

*pulis ad cœditiannum uictum usus sunt. Digest. de muneribus
 & honoribus. L. 18. Sect. Irenæus:* like Clerks of the Mar-
 ket to look to provision. As, for instance, in *Numb. 61. 14.*
2nd. 9. 28. 4. Reg. 11. 18. 2 Chron. 34. 12. 17. Nehem. 11. 9. 22.
Job. 20. ult. and in the language of those times to fore-
 shew what was to come. *Et dabo principes tuos in pace.*
ἐπιτοκῶντες οὐκ ἐν ἀμαρτυρίᾳ, Esai. 60. 17. Sure a prophetic of E-
 vangelicall times, fulfilled in those had this title undenia-
 bly, in all the later Scriptures of the New Testament: Yea
ἐπιτοκῶντες πάντας τοὺς ἁγίους ἁγῶν, &c. Num. 4. 16. who was be-
 fore *ἀρχὴ ἐν τῷ ἀκρόντων τῷ λαῷ, &c.* *principes super princi-*
pes Levitarum, in the distribution of their Offices, cap. 3.
 32. and whose Office is there *ἐπιστάτης τῆς οἰκίας, superin-*
tendentia totius tabernaculi, as *Nobilius* translates, the over-
 sight of all the affairs of the travailing Temple, the Taber-
 nacle. Ad the Originall (for these have bin hitherto but the
Septuagint translations of *1 Maccab. 1. 53.* and the office
 of *ἐπιστάτης* in the prognostication of *Psal. 108. 7.* So al-
 ledged thence in that very word in the fulfilling thereof,
Act. 1. 20. about a substitute for *Judas*: So translated (ad-
 visedly) by *Th. Beza*, *Et Episcopatum ejus accipiat alius*
 (for although the title were originally *Doxys* in the Psalm
 whence 'twas alledged, and as Forester or chief shepherd,
 in so good a place and thence to be removed; no more:
 yet 'twas fitly enough relative (saith he) to and of an Apo-
 stle, *Solent enim pastorum, ovium, & gregis vocabula sepius*
me ad ecclesiasticam administrationem transferri, for which
 the Apostle that makes the allegation gives a fit instance in
 one of his Epistles, *Ye were all as stray sheep, but now are re-*
turned, οἱ τοὶ ποιῶντες ἑστέ ἐπιστάται τοῦ λαοῦ, so the same per-
 son, Shepherd and Bishop of souls, *1 Pet. 2. 25.*) And lastly,
 so understood by *F. Fenarclan* in his notes on *Irenæus*
lib. 4. cap. 44. who speaking there of that text before (and
 alledged by his author, *Dabo principes tuos in pace. & Epi-*
scopos tuos in iustitia, Esa. 60. 17.) *Atque hinc* (saith he)
manifestum est antiquissimam esse vocem Episcopi mentionem:
ut etiam ex Psal. 108. 8. & ex prophetis per Apostolos tradu-
cta sit ad Ecclesie præfatos & principes, Annotat. 7. pa. 382.

His author (remember) both read and understood the word in that import; St Jerome commented on it in a sense according, *lib. 17. in Ep. tom. 4. p. 203.* and before them both *Glomens Rog.* *A multis enim responsibus de Episcopis & Diaconis scriptum est, sic enim allebunt in scriptura: Horum Episcopos in iusticia constituam & Diaconos in fide, & I shade him alledged. And it is a rule with me, to prefer often a seeming fair interpretation of the antients, though not irrefragably true, before that commends itself by more probability of later date, because I know they not only loved truth as well as we, but had one help to see what it was, which we have not (irrecoverable from the jaws of time) from advantage of the height of station upon which they stood. Nay, God grant they loved it not better, who did so much for it; We can hardly let alone what they at much cost of care and pains and wealth, procured to leave as it was. Nor have the later *Hebrews*, decayed this title, or forgotten it, even in this our land. For I finde Mr. *Selden* alledging it from the rolls in the Tower, (those Records cannot deceive, or be suborned) *sc. Sacerdotium communis iudeorum Anglie ab Henrico primo Elice, Episcopo disto, conceditur, nisi ab Edwardo primo Hugino filio Deularet.* in his notes on *Entychium*, num. 16. p. 34.*

But here all along I lay nothing (mark this well) of that great question now on foot, and disputed eagerly at push of pike, and wherein indeed is the only question, *Utrum Episcopus sit major presbytero ipse Divino?* This is another thing, the preeminence or difference; that if a Constable be, he shall be presently allowed to be greater then a Justice of Peace or a Chairman above the whole Committee: But the existence or being, that such a title, degree, order, and trust, hath been and ought to be in all times and places of the New Testament. This I believe no one will deny, but he that is ready to offer violence to the sacred text, to raze the Tables of Gods Eternal Covenant, and to deface and murther that fair body of truth, that (in beauty and majesty, derived from above) shines for our light and conduct

duct from the glorious leaves of the New Testament of the Son of God. For there we have it, *1 Cor. 10: 28*, in all the elements of better and syllable *1 Cor. 10: 28*; *Phil. 1: 1*. *1 Timoth. 3: 1*. *Tit. 1: 7*. *1 Tim. 3: 1*. *Ab. 1: 18*. Whatever the Jurisdiction prove, this is the Title: the Life is in the Power; the doubt only *Præminence*, and of this I say nothing.

These *Survivors* are yet more obvious than both: it may seem toward superfluous to collect or suggest; their evidence and frequency is such in either Testament. I believe they came first from *Egypt*; for there we have them before in *Israel*. *Gen. 50: 7*. *With Joseph went to solemnize his fathers funeral, the Servants of Pharaoh and the Elders of his house and the Elders of the Land*: Not (adding consideration what after followed, *Moses* the Lawgiver his Marriage with *Jethro's* daughter the Priest of *Midian* the familiarity that after grew between father and son in law thereby, the advice that was asked and given and taken about the whole frame of State, *Exod. 19*. and in a word, the influence the Possicks of *Egypt* are observed by the learned to have had on the constitutions of infant *Israel*) may this conjecture or derivation seem altogether absurd or unreasonable. But among *Jacobs* posterity we have sure the *Elders* of *Israel*, and the *Elders* of the People, and the *Elders* of the Congregation (*שְׂבָתֵי הָעָם* in *Numbers*), as *twelve* Church-Elders with us: as *Deut. 4: 15*. *The Elders of the Synagogue shall lay their hands upon the head of the Bullock*: the like is *Psalm 21: 16*. *And Solomon* as *twelve*, called the *Elders* of *Israel* *extra Church* to the dedication of the Temple (*שְׂבָתֵי הָעָם* in *1 Kings*), which phrase is again, *2 Maccab. 12: 35*. more and in official signification may be seen in *Exod. 17: 5*. *cap. 18: 12*. *cap. 19: 7*. *cap. 24: 1, 9, 14*. *Num. 11: 16, 24, 25*. *cap. 16: 21*. *Deuter. 31: 28*. (*שְׂבָתֵי הָעָם* in *Exod. 17: 5* — *שְׂבָתֵי הָעָם* in *1 Kings*) *Josh. 7: 6*. *cap. 8: 10*. *cap. 14: 1*. *Jud. 8: 14*. *Ruth. 4: 2, 3, 9, 11*. *1 Reg. 16: 4*. *2 Reg. 17: 15*. *3 Reg. 20: 8, 11*. *4 Reg. 6: 32*. *cap. 10: 1, 5*. *cap. 23: 1*. *cap. 19: 2*. (*שְׂבָתֵי הָעָם* in *1 Kings*)

Esaï. 37. 2) 1 *Paralip. 11. 3. cap. 15. 25. cap. 21. 16. 2 Para-
lip. 5. 3. cap. 34. 29. Sera 3. 12. cap. 10. 8.* Whosoever did
not come according to the counsel of the Governors and
Presbyters, his Estate to be sequestred, *αὐτὸς διακληρονομήσει*
ἀπὸ ἐκκλησίας τῆς ἀποικίας, and himself excommunicate
from the Church of the Captivity. Continued yet farther
in 1 *Maccab. 12. 35. & cap. 14. 20.* The collection of
these made up a *ἡγεσία* or Eldership, *Exod. 3. 16, 18. cap.
4. 29. cap. 12. 11. Levit. 9. 1, 2. Num. 22. 4.* (even in *Mi-
dian*, whence *Jethro* was, of whom before, and *Moab*)
Deuter. 5. 23. (official still) *cap. 19. 12. cap. 21. 2, 3, 4, 6,
19. cap. 22. 15, 16, 17, 18. cap. 35. 7, 8, 9. Judith 4. 7. cap.
11. 11. cap. 15. 9. 1 Maccab. 12. 6. 2 Maccab. 1. 10. cap. 4. 44.
& cap. 11. 27.* continued to after both resurrection and as-
cension of the son of God; for in the persecution raised
against the Apostles, Counsell is taken with the SENATE
as 'tis firstly translated, or Eldership, *ἡγεσία*, *Acts 5. 21.*
Nor, if we believe two of the likeliest witnesses, *Philo*
and *Josephus*, was the Nation in other Countreys without
them, as far as *Galilee* and *Alexandria*. *Ita ἡγεσίαι Jude-
orum & Alexandria habitantium mentio est apud Philonem.*
*Ipse Josephus simili Senatorum numero (lc. 72) ἡγεσίαν in Ga-
lilea constituit, cum in ibi bello prefectus esset,* says *H. Groti-
us*, ad *Matth. 5. 21. pa. 82.* And as to the persons they
remained no less, for we have them *Matth. 15. 2. cap. 16.
21. Mar. 8. 3. cap. 14. 43. cap. 15. 1. & Act. 23. 14. cap. 25. 15*
(as Judaicall still) A collection of them gave Authority to
persecute *Paul* for his conscience, *Acts 22. 5.* A presbyte-
ry, *πρεσβυτεριον τῶν ἁγίων*, banded and bandyed against our Re-
deemer; *Luc. 22. 66.* made out in description to be Chief
Priests and Scribes, And might be so stiled (of the Peo-
ple or ruder sort in opposition to *πρεσβυτεριον τῶν ἁγίων* that
more civilized collection in Towns, as *Grotius* thinks, (as
'twere a Rurall Deanry). And lastly, since the infallible
times, amongst those deprived by one *Joseph* their Hebrew
Apostle, *Epiphanius* (who had been of the Circumcision)
reckons up Rulers, Priests, and Presbyters; which, he says,
he had information of from that very Apostle himself;

in

in *harez. 30. cap. 11. pa. 135.* *Antiochus* our Deacon was among them no less. I say not always in a sacred sense, as *bf. Antiochus* before, (remember, nor were they clearly in Church orders at first by *Acts 6.*) but for, at large, *Ministers*. And yet this succession may as well pass (and of *Antiochus* too) as that of Presbytery, *Sacerdotes* (or by what name soever we call those are above Deacons with us) to follow upon those who were but among the *Jews* Presbyters or Elders, no more; who were not (strictly) of the Priesthood, the sons of *Aaron*, but meer Lay; of a different both extraction and ministration, and so needed a farther consecration (as the Priests had not) by imposition of holy hands; as well as to designe the party, to limit and guide the hoped fruit of present Invocation for somewhat to be poured out from above to inable to a new and extraordinary work, which the sons of *Aaron* were supposed not to want from the inherited purity of their blood. And thence also we ordain by imposition of hands those we take from amongst men, not as the Priests were, *Exod. 29.* by anointing and sacrificing, but as the secular Elders commonly were) according to our pattern, *Acts 13. 3.* *1 Timoth. 4. 14.* *2 Timoth. 1. 6.* and their pattern of preceding Elders. Though this be not commonly heeded, but our holy orders thought fit to be grafted only upon a stock of the same, no heterogeneous root will serve the turn, but only the sacred Priesthood of the Law to settle our holy ministration upon; as is with confident and publick solemnity enough delivered us in the Decree: But it is not so; witness the name; and what could be more? continued form of ordination; which gives Presbyters to succeed Presbyters, Elders Elders, not Priests or Levites; and as in these, why not in Deacons likewise? That word of Office, attendance, or ministration is in three places, *Esther 1. 10. cap. 2. 2.* & *cap. 6. 3.* The Office it self in *Maccab. 58.* young *Antiochus* gave to Jonathan *hegemonia, & strategon*, golden vessels and a service, which might be the sacred function in the former verse granted, here actually given, the military power being re-
served.

them; who has left us a full description. He tells us they were a kind of Co-assessors with their Patriarch, to assist at all times with counsel, and to be sent abroad if need were upon weighty affairs: as to collect tithes, gather first fruits, administer discipline, &c. a kind of Visitors and Receivers, Joseph of Tiberias he there speaks of, and was well acquainted with, was one, who used his trust and power with much severity, to the displacing of many scandalous Priests, Elders and Deacons under his jurisdiction, in Harts. *Abissin.* n. 4. & 11. rom. 1. p. 128. & 135. The credit of an imperial law will seldom deceive us; Honorius & Arcadius make express mention of them. — Archisynagogs for presbyteri Judaeorum vel quas ipsi Apostolos vocant (sc. $\square\pi\tau\omega$) qui ad exigendum aurum atque argentum à Patriarcha certo tempore diriguntur, &c. (much to what was in Epiphanius) in *Contra Iudaicos lib. 10. tit. 8.* L. ap. attested by Mr Selden on *Encephal.* p. 16. Grotius gives them the reddition of the same word, and their office of the same nature, from the most proper repository of the Talmud: *Proprii autem vocabantur in Talmudicis libris $\pi\alpha\tau\epsilon\rho$ qui decimas atque alia percipiebant, atque ad Levitas deferbant.* Of their Amone (which word we have in Scripture, *Acts* 1. 25. *Romans* 1. 9. *1 Corinth* 9. 2. *Galat.* 2. 8.) and other things of them he hath enough from *Philo* of *Alexandria*, *Ignatius* of *Antioch*, *Julian* the Emperour and others, to whom their persons and Offices might be as well known as a Bishop or Arch-Deacons is amongst us; in his notes on *Math.* 10. 1. where to I remit.

As to the number, 'tis like they were twelve, (while the State stood in power.) We read, (That being the number of their Tribes) often of the Heads of their Tribes, as *Num.* 7. 2. *cap.* 25. 14. *Deuteronom.* 31. *cap.* 39. 5. *Isa.* 34. 1. *cap.* 19. 51. Yea both *Exod.* *Deuteronom.* 31. 28. & *Apoc.* *Deuteronom.* 29. 10. & *Isa.* 2. 21. (whose power was next to Regall, in Dr *Hammonds* Power of the Keys, *cap.* 5. *sect.* 13.) which, allowing a due Symmetry and proportion, and that every body has one head and no more, will give that product exactly, as indeed they are by number, tale and

and name in the first of Numbers, from *ver. 4. cap. 7. 4. cap. 13.* from *ver. 3. to 17.* and in *Josephs Hebrew Antiquities, twelve are chosen and sent to view Canaan*, one of every tribe, *lib. 3. cap. 13.* The very same number, to one, which Christ sent after to the lost sheep of the house of Israel, the twelve tribes of his Nation, *Matth. 10. 5. 6.* Over whom he promised they should one day sit, as so many Judges on their so many thrones, *Matth. 19. 28. Luc. 22. 30.* In imitation and commensuration whereto his *Jerusalem* Apostle directs to the twelve tribes scattered abroad, *Jam. 1. 1.* So was it, for a while, *Gomor into the way of the Gentiles*, and into a City of the Samaritans enter not, *Matth. 19. 5.* But after enlarged to All Nations, *Matth. 28. 19.* ratified and allowed, *Acts. 13. 46. 47.*

The great Court of *Sanhedrim* is famous, raised by *Moses*, (to take off a great part of the Monarchicall burden from himself in the beginning of their State, as appears *Num. 11. 24. 25. &c.*) continued by his successors, renewed after the Captivity, and never but carried along through all the variations of their State, and course of their affairs to the end of their Commonwealth, to have as it were Parliamentary influence upon all persons, estates, affairs and things: It consisted of 70 chosen men, as usually, though more truly of 72, to teach in six Twelves, or six out of every Tribe (like as *Ptolomyes* translators were of the same number for the same reason by best authority, though commonly *propter roanditatem numeri*, and more ready conformity to common use of speech in an article Number, they are called the SEVENTY:) And as it were in extraction from that *Sanhedrim*, *Jesus of Nazareth* chose 12, say some, 72, give other both *Greek* and *Latin* texts of *Luc. 10. 1. & ver. 17.* (the Eastern and Western agreeing to dissent in the same point both fathers and their children; a new probable reason of which diversity the premisses may perhaps afford a better light toward then hitherto or any before) that they might be his *Sanhedrim*, or a kind of Collegiate and Congregationall assistants, by whose furthering advice and help, or seeming

* *Josep. Antiq. Hebr. lib. 12. cap. 11. Epiphanius lib. de ponderibus & mensuris; & Aristæus, an Egypcian, present and implied in the work by King Ptolemy, in Bibliothec. par. Græcorum, tom. 2. pa. 859.*

courteous

countenance and authority, he might the better carry on his great work of building a Kingdom of God in the holy Nation, wherein he lived under the like representative; a part of whose work is cut out and left there in open view upon plain Record, that they might go before his face by two and two to make way in every place and City wherunto himself was also to come. And the phrase of the text may there the better bear this interpretation (of a meant Sanhedrim) if we shall observe, that though some translations add boldly the word *Disciples*, to distinguish from the Apostles before, others continue the word of *Apostles*, (corrupting by a kinde of Sacrilegious addition, at pleasure equally and on both hands) yet if we view the best Originals of *Greek* and *Syriak*, taking in the most authentick old *Latine*, with the chief of Fathers, as *Ambrose*, *Hierom*, *Bede*, &c. in their translations or commentations, We shall in them have no such limitation by any appropriation to what subject soever, but a bare septenary or seventy two without any more, as well in verse 17 as verse 1. leaving at loose as to the substantive; and an indifferent unforestalled judgement will assoon take an offer of so many Elders for a *Sanhedrim*, as any sort or thing else. The rather for that the Fathers of the Council of *Neocasaria*, having occasion in their 13 Canon to compare with them the *Chorepiscopi* of the antient Church, as *Zonaras* and *Balsamon* understand, the old translator thought good and made bold to add the word *Seniores*, as there meant: *Chorepiscopi vero sunt in ecclesia seniores, ad exemplum septuaginta seniorum*: (whether he meant and referred to the seventy our Saviour chose as the other side of his comparison, or the elder bench of *Moses Sanhedrim*? is left to judgment: *Zonaras* and *Balsamon* understand as I say:) And * *Barninus* proving that *Seniores* & *Presbyteri* were all one in the first Churches, doubts not to averr, both that either of these titles were those Seventy; That it could not well be otherwise; All the Fathers were of that opinion; Nay and reason (he goes on) must give they were upon that styre of eminence and distinction. For, All the believers

* Annal. Eccles.
tom. 1. ad an.
Christi. 58. n.
10:

were called Disciples; (the generall title in *Acts* 6. 1, 2, 7. chap. 9. ver. 10, 19, 25, 26, 36. especially chap. 11. 26. &c.) This was the lowest stile. Deacons; the first preferment were made out of them: *Acts* 6.) So that unless we will allow those were SENT, with special Commission, to be Labourers in making way for the best Teacher, having Power mixed with Threat, (*He that heareth you heareth me, He that refuseth you, me also*) and this so effectual that it quelled, in execution, the very devils, To be of the common lowest stile, and flat level with the meanest of the people, We must at the least grant them this step of exaltation above Disciples (for Deacons were not yet in being) & (joining in the number) a very great likelihood of a Seigniorie or *Sanhedrim*, which methinks the whole frame and complexion of the place to every one that looks upon it not prepossessed cannot but give. In farther confirmation both whereof, and of the former branch of succeeding Apostleship: comes in very fitly the strength and concurrence of the learned and most learned *H. Grotius*, *Synedrion* (saith he) *quod à Mose constitutum est, ad cuius exemplum hos Christus elegit, quomodo Apostolos ad exemplum phylarcharum fuisse capitum 72, Judæi nonnulli prodiderunt, &c. in Annot. ad Luc. 10. 1. pa. 711.* and of *Mr. Calvin* upon the same place: (double strength even of assistance, conduceth much to immoveable firmness) *Tenendum est memoria quod de Apostolis duodecim diximus: Quos florente populi statim fuerant tribus, totidem deletos fuisse Apostolas quasi Patriarchas, qui membra laceri corporis in unum colligerent, ut inde prodiret integra ecclesia restituta. Non ab simili in Septuaginta ratio fuit. Scimus Moysen, quum avari non sufficeret, septuaginta sibi ascivisse iudices, qui populum unum cum ipso regerent, Numer. 11.* This (*Synedrion* or *Sanhedrim*) the captivity of *Babylon* ruined, the return thence raised, *Herods* tyranny had now dissolved, and as the return from *Babylon*, was only a type of a better redemption, *videtur nunc septuaginta, adventus sui pracones eligere Dominum, ut infra irationem collapsi statui promittat.* *Comment. in Harmon. Evangeliorum, pa. 42.* Yet more, the title

title of the New Testament (from the contents) *Εὐαγγέλιον*, with the conjugates of *εὐαγγέλιον*, *εὐαγγελίζω*, &c. are in the septuagints of 2 Reg. 18. 26, 27, 28. 4 Reg. 7. 9. Psalm. 63. 12. & 39. 10. Joel 2. ult. That signall appellation thereof, Rom. 10. 15. is borrowed by the learned Apostle from *Esay* 52. 7. Our Saviours of *Luc.* 4. 18. from the syllables of *Es.* 61. 1. The title of the collection of believers of the N. Testament *Εκκλησία*, our Saviour and his Apostles (with their followers) might with far more likelyhood take up where they found it in their own Bibles (of daily use) in the septuagint, then from those trivial, vain, shallow, frivolous grounds of grammaticall signification and derivation, (as of *ἐκ* & *καλέω*, to call from others, as Gods people were: which yet may have been of consideration at first) As, that there it was, for a congregation, of Gods people, sometime met to serve him, we have from *Deuteron.* 28. 1, 2, 3. & cap. 31. 30. *Judic.* 20. 1, 2. 1 Reg. 17. 47. 3 Reg. 8. 14, 22, 55, 66. 1 Chron. 13. 2, 4. *Ezra.* 10. 1, 8. *Nehem.* 13. 1. Psalm. 21. 23, 26. & 25. 12. & 67. 28. & 88. 6. & 149. 1 Joel 2. 16. *Sapient.* *Sirac.* 24. 2. cap. 25. 15. & cap. 50. 15. besides *τὴν συναγωγὴν ἐκκλησιάζειν*, to call an Assembly, or the congregation to Church, *Levit.* 8. 3, as David called his worthies under that phrase, 1 Chron. 28. 1. & *ἐκκλησιάζουσιν* *πρὸς* *μὲν τὸν λαόν*, call the people to me, as 'twere to Church, that they may hear my words, on that which was *ἡμέρα τῆς ἐκκλησίας*, a Congregation or Church-day, *Deuteron.* 4. 10. The title, thing, degrees, use of excommunication or separation from the Church, by 1 Exclusion 2. Anathematization 3. utter devotion or finall distermination, which among the Hebrews was raised by the degrees of *Niddui*, *Cherem*, *Schammatha*, but by the septuagint was stiled, *ἀποκλεισμός*, *ἀναθήμα* (or *ἀνάθημα*) & *μωρὸς-ἡδὲ*, This graduation might by the Scripture from thence be traduced and brought down along to our Consistories. In *John* 1. verse 2. we have exclusion from the Synagogue foretold, (which was before in cap. 9. 22. cap. 12. 44. as Hebrew) In *Rom.* 9. 3. *Gal.* 1. 8. 1 *Corinth.* 12. 3. & cap. 16. 22. it is worse, plainly accursed. In 1 *Corinth.* 5. 5. & 1 *Timoth.* 1. 20. the highest devotion,

version, or giving up to the Devil. The progress of the Greek Church was by one step more, *Ἐξομολογισμός, ἀποδομολογισμός*, as in the Fathers and Councils at large; of the Roman by nine less, *Excommunicatio major, & minor*, as in the Decree: *Caus. 3. Quest. 4. Engel-trudam*. All no doubt from the Leviticall *Anathemata* and *Anathematizations*, with which we cannot be unacquainted from *Deut. 7. 26. cap. 13. 15. & cap. 20. 17. Josb. 6. 20. Jude 1. 17. cap. 21. 11. 1 Reg. 14. 3. Ezra 10. 8.* and other places: though with some difference. Of which succession and comparison, that I may not seem to walk by mine own light enough may be seen in those that have carried the Torch before me. *Polyd. Virgil. de rerum inventor. lib. 4. cap. 12. Bez. annot. Major. in Roman 9. 3. Godwin. Antiq. Hebr. lib. 5. cap. 2. Selden, de Jure nat. & gentium, lib. 4. cap. 7. 8. 9. Hug. Grot. annot. ad Luc. 6. 22.* and a late learned and useful tract of the Power of the Keys, *cap. 4. sect. 52, 53, &c.*

A learned Italian had the last age intended to write a treatise of this argument (besides what was done this way, or let fall by the way, by *Petrus Galatinus*) He takes occasion by the ceremony of a Christians change of garment, upon renouncing his old state in Baptisme, *a toga ad pallium*, as the word was in *Tertullian*. This *Pallium* was borrowed, saith he, from Jewry, as appears by the frequent mention, in *Deut. 2. 1. Esd. 9. Ester 8. Canticles 5. Esay 28. Zach. 13.* Hence, *facile adducor, ut credam, Apostolos, cum in incerto solo magnam seminem Christiana religionis facerem; huius indumenti genus, Christianis tradidisse; pro certo habens; ea omnia, qua fidei non repugnabant, a nostris hominibus in ecclesia recordis retenta esse, (very reasonable) ut suave Christi jugum dum daemoni serviente oppressis facilius imponeretur. Sic ut de more festum ac solenne sabbati diem habere agnoscendi, aliisque Hebraeorum ritibus in Diario nostro Ecclesiastico demonstrabimus. Joseph. Vicecomes, de ritibus Bapt. lib. 2. cap. 22. pa. 149.* Whether he wrote that book, I know not; I could finde none by enquiry: He was well perswaded howsoever of this derivation, and very reasonably. For why should more changes be made, then needs?

needs? or heretofore should have been? There was work enough to separate the dross and fan the chaff: why should any of the courtest corn be thrown away? or good metal, though not the finest, as gold purified seven times in the fire?

To conclude: The President of the Divines assembled at Westminster hath licensed since the beginning of this Parliament, and is by the Author thought worthy of special observation, that, *The pattern from whence most, if not all the Customs in the Churches were taken, was, the Custom of Israel in the Old Testament*: And this may be one special reason (he thinks) why the providence of God thought not fit to commend them to writing, — because the pattern was at hand to reform, if, &c. as before, pa. And he instances, in 1. *A seventh day for Gods service.* 2. *Places deputed thereto.* 3. *Directions for Church-censure,* of which but now. 4. *Womans having leave to partake of a second Sacrament, from the Passover.* 5. *Baptizing all; Infants, because whole houses, &c.* Treatise of *Pædobaptisme*, pa. 9. It were not hard to drive on the conjecture yet much farther: Materials offer themselves, with plenty, probability and pliability enough on both sides of the parallell, to stretch forth the lines to exceeding much length on both sides of the parrallel: for *Salvation is from the Jews*, saith he is Saviour both of Jew and Gentile: *John* 4. 22. Many things happened to them, *in vtroque*, says the profound learned Apostle, *Corinth* 10. 11. and the Law had a shadow of things to come, *Hebr.* 10. 1. What could be more expedient then to finde out the *τύπων*, that must exemplifie those types? (as St Peter says *our Baptisme* does in some things, *1 Epist.* 3. 21.) and the body whereto the things theroof were shadows? The Law (future) was to proceed from Sion, *Esa.* 2. 3. and *Jerusalem is the Mother of us all*, *Galat.* 4. 26. (Questionless the first, highest, and fittest ruling Metropolis, to us Christians, (it should be so of all the world, as one of the Fathers sometimes stiled her:) I believe we have more of either then we commonly imagine or understand,

*De Synedriis
veterum He-
braeorum lib. 1
cap. 8. pa. 225

*Annotat. ad
Luc. 6. 22. pa.
678.

(1) In appert.
ad comment.
de Antichri-
sto. pa. 54. col.
1.

stand, and that as well belonging to Politye as Religion, to war as peace, both of stabliment and ornament, in Church and State. Mr Selden hath much in his late learned * book dispersed all over, reducible to that of the eight chapter, *Nec disciplina illa (Christiana) apud eos (Christianos) alia, quam Judaismus vere reformatus, seu cum fide in Messiam seu Christum rite conjunctus.* New Christianity was nothing but old Judaisme, reformed and purified: and * H. Grotius most excellently (with whom I began) *Christiani veteres (qui, ut saepe notavimus, omnia proba Judaeorum instituta libenter sequebantur) hōi (αποκριτωι) vocabantur τῶν ἐν ἀποκριτωι, &c.* They followed the most that was good, and this: (He is speaking of the degrees of Excommunication.) And summing together much that I have said, in one of his last pieces, (1) *Nimirum, Christiani (saith he) omnes mores probabiles, quos apud Judaeos receperant, sequebantur, coarcturi, scilicet cum Judaeis si ipsi Evangelium non respuissent. Inde nomen ἀποκριτωι οἱ ἱεροὶ, inde διὰ τοῦτο iidem qui ἱεροὶ & episcopus qui: ἱεροὶ ὡς ἱεροὶ inde excommunicationes, absolutiones, impositiones Manuum, panis & vini communicatio, baptismus.* The Christians took in what they could of their Hebrew fore-fathers: thence the name of Elders, Deacons, the head of the congregation or the Bishop: thence Excommunication, Absolution, laying on of hands, Communion by bread and wine, and Baptisme.

And the rites of Baptisme too, as was said before, the way of Baptisme, besides the thing it self: particularly a succession to their Trium-virat in a sort of like Assistants retained at first and continued ever since through the Christian world. To whom at last to return (after much digression, 'tis hoped, without any transgression) that they do so succeed as was proposed, two things make it yet more likely. 1. Their continued name, even to us. 2. Their remaining use.

(1) As

I As to name, that had been with the *Hebrews*, and remains to us (1) GODFATHERS; with other or less respect, They nor mentioned nor We, it hath passed through *Jewry* and Christendome; a strong argument of their mutual parallelisme, when the distinguishing name shall continue without change to hold us to the same expectation. For us, the case cleer, and proved in assertion: For *Jewry*, I have it from Mr *Lightfoot* of *Staffordshire*, He from the Gloss on the *Talmud*, which alledging, as before, for the Baptisme of Children in the Court of Three, *Those Three* (says the gloss, and (2) He from it) become a FATHER to the Baptized, and he is a Profelyte by their hands. And Mr. *Selden* much to the same, fetching his *Merchandize* (like (3) King *Lemuel's* Lady) from far, I mean, every where adorning his pages with the rich spoils of *Babylon* and *Jerusalem*, (4) *Baptizare solent, quia non fit profelytus sine circumcissione & Baptismo; ex sententia domus Iudicii. Sci licet Triumviri Baptismo ejus præsunt, secundum jus ad Baptismum illorum attinens, cui necessarij habiti sunt Triumviri, וְהָיוּ נְעִישֵׁי לוֹ אֲבִי, & ita fiunt ei PATER. Atque is per eos fit profelytus, &c.* They become a Father to him, and he is a Profelyte by their means. By words we know

(1) Sub quo jam puer sit quasi sub divino Patre. Dionys. Hierarch. Post absolutum Evangelium ingressus est Episcopus in Baptisterium, & iussit Epiphanius in gredi & ejus sororem, & cum ipsis Lucianum, & c. *πατρὴς αὐτῶν ἐγένοντο ἐν τῷ αἵνῳ ποταμῶν*, qui etiam pater eorum

fuit in Baptismo. In his life written by one of his Disciples, chap. 10. pa. 324. romi secundi. He was born and bred a Jew, this and thus was his conversion; at least thus sealed. Et ideo non solum exemplis, sed etiam verbis eos ad omne opus bonum, admonere debetis: præcipue tamen qui filios aut filias excipere religioso amore desiderant, &c. and soon after, Et ideo tam illi qui accipiunt, quam qui accipiuntur, id est, tam patres quam filii, pactum, quod cum Christo in Baptismi Sacramento conscribunt, custodire continent. Augustin de Temp. Sermon. 116. rom. 1c. pa. 304. Filios quos in Baptismo excolitis, scitote vos fide iustos pro ipsis apud Deum extitisse. Id. Sermon. 215. pa. 366. Spirituales patres. Durand. rational. Divin. lib. 6. cap. 83. sect. 38. Our Parents in God. Hooker, Polite, pa. 323. In the phrase of some kinde of men they use to be called Winneses, as if they came but to see and testifie what is done: It savoureth more of Piety to give them their old and accustomed name of Fathers and Mothers in God, whereby they are well put in minde what affections they ought to bear, toward those innocents for whose Religious Education the Church accepteth them as pledges. Id. lib. 3. sect. 64. pa. 339. vidi Durand. de ritibus ecclesiarum, lib. 1. cap. 19. sect. 17, 18 & Aquin. Sum. par. 3. quæst. 67. art. 7, 8. & Supplem. tertiz part. Quæst. 56. art. 5.

(2) Harmony of the Gospels. part. 2. pa. 75.

(3) Proverb. 31. 14.

(4) De Synedriis veterum, Hebr. lib. 1. cap. 3. pa. 39.

things:

things : they are the habit wherein they are dressed and served out to our understanding, necessary for conveyance at any distance of time or place : as the Pictures of our mindes or apprehensions of what is real , and thus made transmittable, the *lutura*, which we can draw to send over what necessarily corrupts or passes, to the view of distance, or memory of Posterity. Of what *REALL* and inward conformity to the things from which they are drawn , I enquire not. It is a hard question, perhaps too hard for our dull intellects. (When any such serious and very quick proposals are made , as dull of apprehension as our bodily eyes are to lay hold of a passing and vanishing Angel ; something we guess at, but cannot reach it) *An voces habeant à natura REALEM aliquam congruentiam cum rebus ?* Whether Words are not so extracts, and as it were Emanations by way of Radiation from things, that they partake and still retain some what of from whence they came ? a kind of species being first reflected from them on our minds, thence on our speeches or books, which are our Words ? The question is proposed by *Abraham : Vander-Mylne* in his *Lingua Belgica*, cap. 15. pa. 59. and there may be some such thing as he after speaks of, *Naturalis quadam visua congruunt Nomina NATURÆ rerum, quas significasti suo & forma EFFIGIANT* : Words are the proper and commensurate *SHADES* of things, more then denoting, decyphering, describing, and delineating the proportions of their *Natures* and *Beings* : according as *Mar-filius Ficinus* hath left there remembered from the wise *Plato*, *Sunt quadam IMAGINES Nomini Rerum, per quas RES IPSÆ agnoscantur* : they are a kind of *Pictures* or *Casements* through which things are discerned ; not only emergent and deduced from them, but resembling and con-natural with them. As if they be, then are they not of meer voluntary imposition, as commonly passes, that *White* might have been as well stiled *Black*, or *Light*, *Darkness*, for their *REALL*, correspondence hindreth, and would keep things that are like, together. But this enquiry I pursue not. Of whatsoever relation or

Consent,

consent; The NAME I finde was here the same continued: and if, Why, but to the end all grant all names serve for, sc. to wrap up and to convey, if not to signifie and delineate the same thing to us? As, *a man* doth import always *a man*, *a Father*, not *a Son* or *a Daughter*, and *Light*, *it self* and not *Darkness*.

2. As to their use and power, they who do mention, do so make mention of them as if they had the nature of a Court, to give legall and more solemn admission to Jewish hopes; Such (1) a Court they were, stiled, acknowledged, used, owned; And therefore Baptisme could not be regularly and legally administred on the (2) Sabbath or other Feasts, because they were a kinde of *Non-le* days, as we had some in the Universities, and are at (3) *Westminster*, wherein

(1) They must be Rabbie's or Persons of Authority and place: in the Testimonie before alledged from Rabbi, Ludovicus Mutinensis.

Triumviri

nempe qui huic negotio sic præerant Fori genus erant, sive autoritate publica, sive velut ex compromisso, seu auspiciis eorum quorum intererat, uti & in rebus aliis fieri assolebat, seldon, de Jure nat. & Gent. lib. 2. cap. 2. pa. 143. *What Court I finde not expressed or intimated.* I should guess, or almost not doubt, the Court of Three, dispersed in lesser Villages or Towns, where the whole collection of Families did not amount to twice threescore. There was, 1. At Jerusalem the great Sanhedrim (some say distinct from the Ecclesiasticall, and two other) as the supreme Parliament: Summa curia seu supremus Senatus Judæorum, quemadmodum apud nos in Germania est Curia spirensis, apud Gallos Curia Parisiensis, apud Britannos Curia Londinensis, quam alii voce Gallica vocant Parliamentum, Pasor, Lexicon Gr. Lat. pa. 246. Ab his (senatoribus) non erat provocatio. Cun. de republ. Hebr. lib. 1. cap. 12. 2. In every City of 120. Families three and twenty Benchers, to judge of Civil and Criminall matters, even in life and limb. Joseph brings it much to the same, Seven Governors, and to every Governor two Levites assistant, Antiqu. lib. 4. cap. 8. and compare 2 Chron. 19. 4, 9. 3. In every less City or least collection of Families a Triumvirate, to judge of smaller matters, or dain Elders, &c. I should parallel, this with our hundred Court, the former with the Sheriffs turn or County Court, the first with as before. More may be learn'd from Godwin, Hebr. Antiqu. lib. 5. cap. 4. Mr Thorne-dike of religious Assemblies, cap. 3. Pet. Cun. de republ. Hebr. lib. 1. cap. 13. and Weemie Chr. Synagogue lib. 1. cap. 6. sect. 8. parag. 3. And it is observable, The Hebrews being much delighted with the number of seven, that seven Triumvirats (the less) make up the next middle-Court, (the two over might be the Judges) And thrice as many sevens againe the great Court, near seventy.

(2) Beside what is in their Laws, In festivitibus suis Judæi corporalia munia non obeunt: addit nomocanon, neque quicquam faciunt: neque propter publicam privatumve causam in jus vocantur, aut ipsi Christianos in jus vocant. Cod. de Judæis & cælic. L. 2. & vid. L. 13. Die Sabbati.

(3) There are dies Juridici (which Beiton calleth Tempa Covenabiles) & dies non juridici, the former (also in Latines) only in terms wherein also are some dies non juridici. As in all the four Terms the Sabbath, for that it ought to be consecrate to divine service.

Cook, Institur. 1. fol. 135. *Answerable to the old respect was wont to be given to holy times, or reputed holy, even before the Conquest. No proceeding in suits to be on the Lords day. Leg. Ecclesiast. Ethelstan. cap. 9. so Leg. Presbyt. Northumb. cap. 49. in Spelman Cencil. pa. 500. Cencil. Enham. K. 15. & de diebus juridicis, K 18. pa. 518. & ca. 29. pa. 523. L. Eccles. Caputi cap. 14. De temporibus Justitii. ca. 17. pa. 546. The Canon joyned in. Decret. 2. cauf. 15. Quæst. 5. cap. 1, 2, 3. & Decretal. Gregor. lib. 1. tit. de Fernis, cap. Omnes dies & cap. Conquestus est.*

Courts might not sit (Though if the things were done, the received rule took place, (1) *Multa quæ non fieri debent at facta valent*, as if a Priest of the Roman Church marry without license in forbidden times, the Act is valid, though the thing should not have been done; the knot is fast though there were a fault in tying; or if (2) himself had been married, (being secular) his issue was legitimate and should have inherited with us, though it were a fault in him to contract, his faulty contract was not void, but voidable) Now in some Christian Writers, and those not of meanest account, our *Susceptores* were so set out as might render them very well capable of this comparison, the Schools telling us *that they stood and offered for the whole* (3) *Church*, as a Court represents, in few, a Community; one of their ancient names, retained by St *Augustine*, is *Offerentes*, a kind of Publick Presenters, expounded by himself, that *they did offer for the* (4) *Church*, Hers their act; and lastly ours by all accounted very profound and judicious Mr *Hooker* describing them, as if they *stood forth* instead of the body of the Congregation to further and approve what Gods Steward and

(1) *Facta tenent multa quæ fieri prohibentur.*
Cook, Institur. 4. cap. 1. pa. 38.
Multa enim contra jus dantur, nec tamen ideo vel nulla vel non data dicuntur.
Augustin. de baptismo cont. Donat. lib. 5. cap. 15. tom. 7. pa. 61.

(2) *Gook Institur. 1. pa. 136.*

(3) *Respondeo. Dicendum, quod sicut in generatione carnali aliquis nascitur ex matre & patre, ita in generatione spiritali aliquis renascitur filius Dei, sicut patris & ecclesie, sicut matris: sicut autem ille qui Sacramentum confert gerit personam Dei, cujus instrumentum & Minister est, ita ille qui baptizatum suscipit de sacro fonte gerit personam ecclesie. Supplement. Aquin. par. 3. Quæst. 56. art. 3.*

(4) *Offeruntur quippe parvuli ad percipiendam spiritualem gratiam, non tam ab iis quorum gestantur manibus, quamvis & ab ipsis, si ipsi boni & fideles sint quam ab universa societate sanctorum atque fidelium. Ab omnibus namque offerri rectè intelliguntur, quibus placet quod offeruntur, & quorum sancta atque individua charitate ad communicationem sancti spiritus ad juvantur. Tota ergo hoc mater ecclesia quæ in sanctis est, facit: quia tota omnes, tota singulos parit. Epist. 23. ad Bonifac. rom. 2. pa. 35. & vid. Decret. 3. de Consec. dist. 4. sect. 229.*

(1) *De*

and Vicegerent does in admitting or taking in a new member into Christs holy congregation Some make them to have been only a kinde of Witnesses (and stile them so) to come and see, as (1) Polydore Virgil who ascribes their institution to about Anno 150. after Christ, to prevent that which the (2) Church hath all along so carefully declined, and (3) interpreted ill done if it hath more then once been attempted to be done well, that is (in times of persecution) Rebaptization; whom many follow, or lead, or have lighted of themselves upon the same or very near the same way: But it seems somewhat unlikely that the times of peace and quietness should go on to continue so long to call for, even in times of peace, what had been needfull, and therefore had been needfull because the times had been of trouble, as if a winter garment no summer beams should prevail to have laid aside, nor ever, that which had been once required: Reason would there should have been somewhat more at first to raise and with power carry along (which also might as a cause accompany) that which hath with so much constancy gon on and been conveyed through times and ages, continuing to call for them and bear them out with their continuance; which whether consisting with these conjectures laid down, is left (with whatsoever else I said) to judge some had stumbled so far before in this dark

(1) De re- rum inventor: lib. 4. cap. 4. Testes, sc. accessus ad Christum. Tremel. ad E- sai. 8. 2. In the way of Durand, Aquinas, &c. in the places al- leged.

(2) As ap- pears by the frequent votes of Synods, the multiplyed de- terminations of privat men, and indeed the gene- ral loud voice of the Christian World. The so- veraign power of the Civill

Law left it under strict prohibition, Cod. 1. tit. 6. Ne sanctum baptesma iteretur. Especially in L. Si qui rebaptizare. And the Canon as severely. Rebaptizare hæreticum homi- nem, qui hæc sanctitatis signa perceperit, quæ Christiana tradidit disciplina, omni- no peccatum est. Rebaptizare autem Catholicum immanissimum scelus est. de Con- sec. distinct. 4. c. Rebaptizare.

(3) Id auferentes quod geminabant, (Donatistæ, Novationi &c.) as in Cod. Theodos. L. 5. de hæret.

(4) No doubt, to see to their Christian Education; that as their natural parents take care to bring them up in the world, so their conscience should with equall diligence think it self obliged for their nurture in religion. Quia propter eos observare, quam fieri potest diligentissimè debent, ne unquam fide & justitia excedant, utpote responsuri in die judicii de omni- bus illis, quæ isti enormiter per petrauerint. Joan. Belserh. divin. offic. explic. ca. 119. Sciant se fidejussores ipsorum esse ad Dominum pro ipsa sponione, ut dum ad per- fectionem ætatis pervenerint doceant eos prædictam Orationem Dominicam & Sym- bolum; quia nisi fecerint, districtè ab iis exigetur, quod pro non loquentibus Deo pro- mittitur. Concil. Calcuthe. can. 2. apud D. Spelman. Concil. rom. 1. pa 293.

(1) Vid. Tremel. ad Esai. 8. 2. Pueri circumcendi five sponsor five susceptor accedit. Buxtorf. Synag. Judaic. cap. 2. He was called Baal-Beerith, or the Master of the Covenant, and held the child in his arms. Dr Godwin in Moses & Aaron, lib. 6. cap. 1. out of Elias Thibires. Otherwise Sandak, that is, susceptor pueri. *Al-*

fo Meccabbalim, Promissores, of undertaking for the child, Weems, Chr. Synag. lib. 1. cap. 6. sect. 3. par. 3. Tremellium sequuntur professores Leidenenses in Synopsi Theolog. pa. 659. Thel. 54. inquit Brochman, in cap. de Baptism. sect. 5. de caeremoniis Bapt. nec Baptismo solum verum etiam circumcisioni proselyti Triumviros ad esse debuisse volunt aliqui, Selden, de Iur. nat. 2. 2.

(2) Fæminæ quoque adoptate non possunt: quia nec naturales liberos in sua potestate habent. Iustinian. Instit. 1. de adopt. sect. 10. *Though in some cases; it follows, they might: Also by the Emperours leave, Digest. de in offic. testam. L. 19. sect. Quoniam fæminæ.*

(3) The first restraint I finde was in Leo's time (incorporated after by Gratian into the Canon) Non plures ad suscipiendum de Baptismo infantem accedant quam unus five vir five mulier: de Consecrat. distinct. 4. c. 101. And yet about then a plurality is supposed, and in the same body, Cauf. 30. Quæst. 4. cap. ult. The Gloss says there, The limitation had not been so soon dispersed to be under knowledge at Rome; and that's Urbans excuse for contradicting Leo: the very reason of the alteration and restraint may have been this, sc. A superinducement of that opinion (then generally received) of a kinde of alliance contracted hereby, forbidding marriage: Hence, (ne carnalis copula per spiritualem conjunctionem impiretur, as Io. Beletius contracts in cap. 116. de divinis offic.) *least too many*

many should be hindered their choice, 'twas thought good the occasioning restraint might have scope to touch the fewer, least otherwise the prevalence might offer seeds of much mischief, by binding from that nearest amity most known friends. And the Councell of Trent seems to preface to the same purpose in session, 23. de reformat. Matrimon.ca. 2.

held for three, by our ruling Constitution, of which hereafter. And for women offerers and undertakers. 1. There

may have been none at first: I do not remember to have found mention of them very early: and (1) great enquirers yeild it doubted, Whether or no they ought to be?

2. I read of some women that went into the water with women at their initiatory washing into the Law (besides the Triumviri standing and looking aside) And in the Christian Church at first were some of the same sex, commonly thought to have assisted at the Baptisme of women; as

(1) De mulieribus, An susceptrices esse queant, nonnulli dubitarunt. Durant: de ritibus. lib. 1. cap. 19. fect. 18. De fæminis, an possint esse

susceptores, aliquis dubiter, nam in antiqua ecclesia non legimus solitas fuisse suscipere; tamen ex sermone quodam D. Augustini de Pascha cognoscimus etiam fæminas fuisse susceptrices, quia admonet viros & fæminas, qui aliquem in Baptismo susceperunt, ut instituant bene eos quos susceperant. Maldonar. tom. 1. de Sacrament. cap. 3. p. 93.

(2) Elige quoque Diaconissam fidelem & sanctam ad mulierum ministeria: for often the Deacon himself may not visit them, one of their own sex may. Nam ad mulros usus muliere Diaconissa indigemus: ac primum cum illuminantur mulieres, Diaconus ungit frontem ipsarum oleo sancto, deinde Diaconissa eas abstergit. Non est enim necesse mulieres aspici à viris, &c. Clement. Constit. Apost. lib. 3. cap. 15. Diaconissa non benedicit, sed nec aliquid ex iis, quæ faciunt presbyteri vel Diaconi exerceat ipsa, sed tantum portas custodit & ministrat presbyteris, quando baptizantur mulieres, propter honestatem. lib. 8. cap. 38. Quanquam vero Diaconissarum in ecclesia ordo sit, non tamen ad sacerdotii functionem, aut ullam ejusmodi administrationem institutus est, sed ut muliebris sexus modestie consulatur, aut tempore Baptismi, aut visitationis propter infirmitatem, aut laboris, aut cum nudandum est mulieris corpus, ne à viris ministrantibus aspiciatur, sed à sola Diaconissa, &c. Epiphani. Her. 79. cap. 3. Diaconissæ ad hunc unum usum adhibentur, ut mulierum decoris & honestatis causa sint ministræ, si id forte necesse fuerit, five dum Baptismo iniciandæ sunt, five dum earum corpora perscrutanda. Id. in exposit. fidei Cathol. cap. 21. In the Civil Law care was to be taken of their choice in those that did adorandis ministrare baptismatibus, & aliis adeste secretis quæ invenerabilibus ministeriis per eas rite aguntur. Novel. 6. cap. 6. The fourth Councell of Carthage gives their part to be, To instruct Country women how to answer their interrogatories and order their lives afterward. cap. 12. Only the Constitutions above mentioned come home to our purpose: Sacram super ipsos dicens ac nominans invocationem patris & filii & spiritus sancti, baptizabis eos in aqua: ac virum suscipiat Diaconus, mulierem Diaconissa. lib. 3. cap. 16. See also Cornel. à Lapide in 1 Tim. 5. 9. Tertium, & Ghamier: Panstrat. Cathol. par. 4. lib. 3. cap. 2. sec. 6.

Saint

(1) Hooker, *Saint Pauls* (1) widows, 1 *Tim.* 5. and *Phœbe*, tiled (2) *Minist.* Ecclef. polit. lib. 5. sect. 78. *stra*, (*Rom.* 16. 1.) from some such ministration. But this last I should guess to be no more nor other then some devout zealous convert, whose good affection to the cause of

(2) Vid. Comment. ad loc. inter opera Hieron. tom. 8. pa. 190. & Spelman, Glossar. in vocab. Diaconus. Christ moved her (by all the credit the (3) postscript can give) to do the good office for St Paul to carry this Letter to Rome for him; and he in lieu could not but afford her name a friendly and (4) honorable remembrance with other his friends and assistants; and as in the first place (which she deserved, so by the merited title of *Diakonos*

(3) Written to the Romans from Corinth by Thæbe (*διακονος*) servant of the Church of Cenchrea. Plainly by the Syriac translated by Tremellius, Finitur Epistola — &c. *gogne*, *Jud.* chap. 2 page 96. But enough hereof.

I was going on to drive on the conjecture farther, That forasmuch as Christ came to fulfil all righteousness, *Matth.* 3. 15. *John* we may presume a Priest not irregular or incanonical,

(4) Vide quædam illam honorat; nam illam & ante reliquos omnes commemorat, & sororem vocat. Non est autem modici momenti, Pauli sororem vocari, & τὴν ἀδελφὴν ἀποκρίθῃσαν διακονῶν ἔσθαι. Chrysost. in loc. tom. 4. pa. 382.

(5) Compare *Marc.* 1. 13. *Rom.* 13. 4. *Luc.* 8. 3. *Matth.* 23. 11. *Act.* 6. 2. *Hebr.* 1. 14. 2 *Cor.* 9. 11. *Luc.* 10. 40. & cap. 12. 37.

(6) Diaconi nomen ad alias quam ad Ecclesiasticas personas referri potest, propter generalem significationem verbi, quod ad diversa ministeria refertur. *Διακονος*, unde *διακονος*, ministro & famular significat. Ut D. Paulus vocat Magistratus & *ὄντ' διακονος*, ad *Rom.* 13. sic & Julius Pollux &c. Et ratione Diaconi sacri & secularis. Pet. Gregor. Tholoz. lib. 15. cap. 20. sect. 12. Verbum *Διακονος* scriptores nostri usurpant sæpe de iis ministeriis quæ ad huius vitæ necessitates pertinent, ut videre est *Matth.* 8. 15. cap. 25. 44. &c. Grox ad *Luc.* 10. 40. pa. 718. The conjugates thereof are used both of that ministry & fact, & *διακονος* & *ἔσθαι* of the word, ver. 4. and of that is opposed thereto; we must not leave the word of God to serve tables, *διακονος* τραπεζῆς 14. ver. 2. of *Act.* 6. of the *Essenes* Philo remembers, *διακονος* τραπεζῆς 14. In their feasts they are not served by slavish underlings, but by Freemen freely; lib. de vit. contemplat. pa. 696 and so again soon after.

nicall, and such things usually were required, even to the particulars mentioned, that therefore there passed on him what on others, and he had at least what all: But —

In that which is, I crave I be not mistaken, as if I went about to disturb things howsoever settled, or reduce and bring back what POWERS have or shall think meet to cast away: Privat hands are too daring that would meddle with Churches and men too bold that shake States. Nay I acknowledge these things according to present grounds and rules of proceeding can have no force that way, where a regulation of all is held forth simply by Scripture, which here is not (1) pretended (that from *Esa*. 8. 2. being but a forsaken conjecture; and of Christ in *Jordan* owning it self but as a modest proposition; The (2) incongruities of others wholly rejected) But, It delighteth some to look back the way they have travelled or hath been travelled, when themselves have forsaken that way, There may be use of the (3) knowledge of some things left, It may please to recount upon what grounds (and But upon what grounds) things have passed reaching to our selves, or all may pass if but for the reason alledged in the license of Mr. *Tombs* his late book, *The strength being here imbatelled and*

(1) Harum & aliarum ejusmodi disciplinarum si legem exposu-
les scriptura-
rum, nullam invenies. Tra-
ditio tibi prae-
tenditur au-
atrix, con-
suetudo con-
firmatrix, &
fides observa-
trix. Terulli-

an: de Corona, cap. 4.

(2) As of *Ludolphus de saxon*: who found them in the Example of *Andrew* offering his brother *Simon* to Christ, *Io*. 1. 43. Ex hoc accepit ecclesia quod in Sacramento Baptismi & confirmationis utitur Adducentibus qui praesentent: suscipientes sacramen-
tum, qui Patrini solent vocari. de vita Christi, par. 1. cap. 24. sect. 12. Weakly: For what similitude? yet the same taken up after by *Ioseph*: Vicecomes, de ritibus Bapt. lib. 1. cap. 30. and after both by *Baptista Casalius*, de veter. Christianorum ritibus, cap. 5. pa. 22. So ready are learned men to follow one another: sometimes in mistakes: sometimes in unlikelyhoods. We know in part. When that which is perfect cometh, that which is in part shall be done away. Come Lord Iesus!

(3) Paulatim autem antiquae leges vetustate atque in curia obsoleverunt: quarum etiam nullus jam usus est, notitia tamen necessaria videtur. Decret. part. 1. dist. 7. c. 2. Licet leges abrogatas non teneamus, tamen notitia earum est necessaria. gloss. Membranas ad Distinct. 19. c. 1. Legimus aliqua ne negligantur: legimus, ne ignoremus: legimus, non ut teneamus sed ut repudiemus. Amb. in proem. com. ad luc. Lex etiam ipsa abrogata, nedum mutata aut novata, abrogandique, murandi, novandi ratio diligentibus perpena (neque enim sine hujusmodi concursu praevio bene decernit Iuriconsultus) auctoritatem plane praestat amplissimam Iuri novissimo atque in repraesentanti capiendo. Selden. Dissert. ad Flet. cap. 1. sect. 3. Non est novum ut priores leges ad posteriores trahantur. Digest. lib. 1. tit. 3. L. 26.

(4) Discunt

(1) Discunt *the better* (1) *known for opposition*. Whatever it be, I submit it to the *censure* of every body, yea if need be, (2) *Correction*; or, farther, *Rejection*; Though I had rather finde (3) *Conviction*, or *Approbation*. It is far enough from the pretious foundation, and so, if it should prove hay, stubble, or other rotten and corruptible stuff, *ex qua non struuntur firmum edificium*, as Beza, unserviceable for the proposed end of meant edification; yet the Worker should be himself safe and free enough by the past vote of a leading and infallible Christian Casuist, the Work proving unprofitable. For, *Other foundation can no man lay*, says he, *then Iesui Christ and him crucified*: And if any (keeping to that) shall trouble himself fruitlessly to *build hay, stubble, wood* (things (4) unprofitable meerly, not otherwise noxious, for the speech is of mistaken informers, not malignant depravers) *the* (5) *fire* of severe censure *shall try what it is*: if it had been of proof, able to hold out tryal, 496, D.

(2) Audivimus etiam illud ab eo (Origine) frequenter intexi, quod hodie ne quidem isti imperitissimi omnium obrectatores ejus dicere non dedignantur; ut si quis melius de his locis qua ille distinxit, dixerit vel exposuerit, illi potius qui rectius diceret, quam sibi auscultandum. Apolog. pro Origine. inter opera Hieron.: tom. 9. In hoc autem tractatu non solum pium lectorem, sed etiam liberum correctorem desidero: maxime ubi profunda versatur veritatis questio, quæ utinam tot haberet inventores, quot habet contradictores. Lombard. in Prolog. ad sentent.

(3) And from a Christian I hope to be dealt with as a Christian. Not flattering, or snarling; but approving, or convincing: in meekness and sobriety, admonishing or instructing. Let all your works be done in love, & blessed St Pauls (1 Cor. 16. 14.) In doctrin shewing integrity, gravity, sincerity, sound speech that cannot be reproved (Tit. 2. 9.) with meekness reclaiming the discenter, (2 Tim. 2. 25.) and with much sedulousness of industry and utmost endeavour, studying to keep the unity of the spirit in the bond of peace Ephel. 4. 3.

(4) So the best expositors. Calvin, Beza, Marlorate, &c.

(5) Examinationem judicii igni voluit comparate juxta consuetudinem scripturarum. Commentar: inter opera Hieron. tom. 8. pa. 195. Quia metaphorice loquutus erat Paulus de doctrina, ipsum quoque doctrinae examen nunc metaphorice ignem appellat, ut membra comparationis opposita inter se cohereant. Ignis ergo hic est spiritus Domini, qui suo examine probat, quæ doctrina sit instar auri, & quæ instar stipulae. Quod propius ad hunc ignem admoda fuerit Dei doctrina, eo magis clarescet: contra, quæ in hominum capite nata fuerit, protinus evanescet, sicut stipula igne devoratur. lo. Calvin: Comment. in 1 Corinth. 3. 13.

there is (1) reward in justice for the Worker: Else he may suffer loss, (of his (2) perishing work) *autem si non dixeris*, but (3) himself shall be safe, though not without (4) fire or (1) Cum enim nihil in illo sordis inventum fuerit prave doctrinae (ut in bono auro) ita erit ut tres frates in camino ignis,

mercedem vitam æternam cum gloria accepturus: quia sicut aurum & argentum & lapides quos ignis non corrumpit, ita & bonorum magister incorruptibilis permanebit. Ambros. in loc. tom. 3. pa. 167.

(2) Siquis negligenter docuerit aut verbo aut exemplo, perdet laborem suum. Hieron. ubi supra. *Quia dicitur*, id est, iacturam hanc faciet, operis nimirum istius & laboris: ut si quis architectus non recte struxerit parietem, non modo non persolvitur ei merces operis, sed etiam opus diruitur. Beza, in annotat. major.

(3) Paulum de iis loqui constat, qui retento semper fundamento sanum auro, stipulam argento, lignum lapidibus pretiosis admiscunt, nempe qui in Christo ædificant, sed propter carnis imbecillitatem patiuntur aliquid humanum — (as the Fathers) tales dicit Paulus salvos fieri posse, sed hac lege, si Dominus eorum ignorantiam absterferit, &c. Vult ergo innuere se illis non adimere spem salutis, modo libenter faciant iacturam operis, &c. Calvin: in loc. Servabitur, id est, opere quidem ut mercede sperata, non tamen, vita multabitur. (This written in the heat of late troubles, when prisons were full and houses empty 3 when a man was made an offender for a word, as Esai 29. 21. and soft Religion, that hardly permits to defend our selves, both taught and instigated to bloodshed and for Religion.) Every Table was made a snare: To think did border upon a Crime: the least discovery of warping to any side had some Armed Power at hand to Judge and Revenge: but to ascend the Pulpit-stairs (How much more yet to cown thoughts into doubtful words, and make them legible! Litera scripta manet!) This brought on usually a Dilemma of highest danger, Sequestration, or Treason. O tempora! O mores! Neque enim eos ut pseudo-apostolos reprehendit Paulus, qui quæ à Fundamento desciscant, sed ut curiosa quædam ac humana potius quam divina confectantes &c. Beza in annot. majore in vet. 13.

(4) Porro, tamen purgat interdum Deus suos afflictionibus. Hic tamen Ignis nomine Spiritus examen intelligo: — Scio quidem multos ad crucem referre, verum meam interpretationem sanis omnibus judiciis placitum confido. Calvin. in loc.

CHAP. VIII.

QUERE 3.

Of the difference between John's and Christ's Baptisme.

(1) Dignus hic vindice notis (let me usurp the words and liberty of Pet. Cunctis & opinionibus quidem aliorum non percontescimus. Postea enim in magna varietate sunt. Et praeterea nemo dixit quod penitus placeat, de Repub. Hebr. lib. 1. ca. 5. Dr. Jackson,

a man of deep searching thoughts complained of it as ill suited to his time, in his treatise of Christs answer to Johns question. sect. 40. and that not without cause. I promise no more then that of St Augustine. Quam questionem tam sollicitè tractabimus, ut queramus cum querentibus. Utrum autem aliquid inveniamus, nihil nobis temerè affirmantibus, lectori bene attendenti satis indicabit ipsa tractatio. L. de mendacio. c. 3. tom. 4. p. 3.

(2) Distingua interea agnoscimus. 1. in quibusdam externis ceremoniis. 2. gradu & efficacia in donis spiritualibus. 3. donis sp. sancti visibilibus extraordinariis: quae discrepantia tamen accidentaliter non substantialis est. Atque sic distinguendum utriusque Baptismus, non distinguendus. Conrad! Dicens Domi 4. advent. par. v. After he had confirmed them the same for substance. And Brentius, They differ. 1. Baptismi materia. 2. Modo. 3. Donorum varietate, &c. and a little after, Johannes Minister, Jesus Magister spiritus: Johannes servus, Jesus dominus: Johannes cooperarius salutis, Jesus author salutis: Iohannes famulus Christi, Iesus, ipse Christus. in Aët. 1. Homil. 2. fol. 2. And Dr Brockman, having gathered things together for a substantial unity, allows yet a threefold difference; in Sythem. Theol. artic. 34. Variety is of these varieties: scarce any man hath said, what hath been thought fit to be followed by another. Reason loves truth, and the minde naufragates at what is offered not found; Again, and Again, and Again.

tion and according to the first intent thereof, was given to consecrate proselytes in to the profession of the Law, whereas Christ came after and (1) added thereto the Holy Ghost, (look in *Jo. 1. 33. Act. 1. 5. & chap. 11. 16.*) and so made up our new Christian Sacrament, by raising it so much higher then it was before, (Baptisme by water) as Baptisme by water is lower then ours hath been ever since, Baptism by that and the Holy Ghost? (heed well to which purpose that large discourse is in *Act. 18.* from *ver. 24.* to *chap. 19. ver. 7.* Certain, they which had the height of *Johns* Baptisme never yet heard of Holy Ghost; this, if nothing else, certain.) So they baptized both, one as a legall Minister, the other as an Evangelicall: one to the Synagogue, the other to the Church: one into the name of *GOD, JEHOVAH, ONE*; the other into the same *ONE*; and *THREE*: the first, into the *LAW* (2) (*is not Mosaicus*, a form remembered by *St Paul*, *1 Corinth. 10. 2.* and would be warily heeded, as containing more then is under common observation) the other, into the *GOSPEL* (*as Χριστός*, as *Galat. 3. 27.* or *as Χριστός Ιησούς*, as *Rom. 6. 3.* *but not τρέψας, sic Kuelw Inuā, Act. 19. 5.* (in the primitive Church it was, Into the death of Christ) *for sic τρέψας sic μαρτύρος*, &c. *Mat. 28. 19.* not *IN*, but *INTO* that capital doctrine or head Article of all the Christians Faith, the name of *FATHER, SON & HOLY GHOST*: In brief, the common effect of either Baptism might be, *A regeneration intended* (and believed no less to proceed from the old Baptisme, sc. partially) but the specifying difference of those

(1) Præpara-
bat viam Do-
mino Iohannes
lavando
exterius cor-
porum, præ-
cederet exte-
rius lavacrum
sequitur
Baptisma, in
quo conferretur
animatorum
ablutio & pec-
catorum re-
missio. Præce-
sit quod erat
ex parte ut
consummatio
sequeretur.
Cyprian. de
Bapt. Christi:
p. 257.

(u) In *Moses*: so BEZA read in his Translation, and Per. Hammonia in his Commentaries, de religione Christiana lib. 4. cap. 6. and a hundred more besides. *Then were all baptized unto Moses in the cloud*: So the authorized Church Bible of the Queens time, expounding in the Margin, into the doctrine of Moses, though Augustin understand it otherwise. How Augustin did understand, is underrask to be showed by Scharp: in Symphos: par. 2. Epock. 2. loc. 206. who there adds, vel in *Mose* significat in doctrinam vel in legem Moysi, ut Act. 19. Epockii illi baptizati in Baptismo Iohannis, id est, in eius doctrina. pa. 434. Augustin himself may be seen in his Comment. on Psal. 77. tom. 8. pa. 347. and his eleventh Treatise upon Iohn 3. tom. 9. pa. 41. Dr. Brown (now living Aristotle, if any) read in absolutely, All were baptized unto Moses, in his late *Pfunderer*; *Epidem*, lib. 6. cap. 9. has: showed to the world

 Q_2 **control**

common regenerations, that whereto either did tend; The one to let into the Temple, the other into the Church, the one to captivate to Mount Sinai, the other to make free of M. Sion, the one to matriculate into Moses and Aaron, the other into Christ and all Priviledges, Rights, Happines Christian; And the reason of those different issues the Power given, that Power exercised, and the way and means whereby either proceeded, which (besides other places before) is plainly and clearly set down under Johns own hand of acknowledgement, Mar. 1.7. *I indeed baptize with water, but when he cometh who is mightier then I, He shall baptize you with the Holy Ghost: (tis added elsewhere, and with fire:)* View also to which purpose and compare Mat.

3. 11. Luc. 3. 16. John 1. 26. Act. 19. 4. That last (1st) place seems indeed to contradict; as if John baptized no less into Christ (in his baptism of repentance) telling the people they should believe in him that was to come after himself: but the Original well heeded and texture of speech gives no such thing, but the evident or probable contrary. For, the Ephesians had not yet heard of the Holy Ghost (that gift to be poured out in the later days) No says the Apostle: *Whereunto then were ye baptized?* They say, *Unto Johns Baptisme:* (yet, it seems, nothing of that inspiration) ye might indeed, replys St. Paul, ver. 4. for *John did baptize* (a kind of baptism, sc. of repentance, or some change of minde; *μετεβολας*, a transmutation, such a regeneration) but this not effectual to the end now spoken of: which being of the Holy Ghost, that, (or light so much as that it was) he nor had nor gave: And therefore he went farther (to strike the matter home) saying unto the people, *they should believe on him that should come after* (that is, on Jesus Christ) And when they heard this they were baptized INTO the name of the Lord Jesu, (ver. 5.) and so obtained their desire: This although it be not the usual, is, I doubt not, the true and natural meaning of the place, giving the right sense, grounded upon a genuine, unforced, free offer of the words; and withall affords a new and bet-

ground to raise answer to the: (1) Anabaptists,² (who hence (not altogether irrationally) derive colour of Re-baptization after Christian baptism complete (if *Johns* Baptism of Christ were such) or at least after (2) some kind of holy Baptism precedent which Protestants, that say *Johns* Baptism and Christs were all one, I do not see how can deny to be complete) then other, or former, various, dark, uncertain interpretations, diversions, distortions possibly could. And moreover, other (I believe, all) places of Scripture treating on this argument might be better brought in to correspond then those senses others various, incoherent, and sometimes contradictory interpretations have been forced to put upon them. (3) *Aquinas* was put to use of his best wits, and had much ado to make things cohere, or in any tolerable sort piece together; and let him take heed of but as nimble, strong, rational, Logical opposition: Those that led or follow of either side, are troubled no less to bring things about, or comply with their own: *Veritas simplex*, (4) *error multiplex*, and it is

(1) Vid.
Calland. Consul-
tulat. cap. de
discrimine
Baptismi Io-
hannis & c. 87
88. (2) *Which*
al must grant :
but they distin-
guish. Nec
iteratum est
in his Bap-
tisma, sed in-
novatum.
Lombard.
Sent. 1. 4. dist.
2. neque ibi
fuit baptis-
mum iterato,
sed veri Bap-
tismi prius
non habens
collatio.
Clicov, in
Comment. ad
Damascen. de
fide et rhod.

lib. 4. cap. 10. *The corrupt form Iohn had used, was mended, say the Centurists.* lib. 2. Centur. 1. cap. 6. *de ritibus circa Bapt.* Dominus Iesus Christus tali Baptismo mundat ecclesiam, quo accepto nullum alterum requiritur. Iohannes autem tali Baptismo praelegebat, quo accepto esset etiam Dominicus Baptisma ecclesiarum, non ut illud repetatur, sed ut iis qui Baptismum Iohannis acceperant, etiam Christi Baptismus, cui viam preparabat ille, traderetur. Augustin. de Bapt. contra Donat. lib. 5. cap. 9 tom. 7. *pa. 60. (so had be determined before, in the beginning of that chapter) And he lays it down for observable, that the first Baptisme of these Ephesians was his Iohns, not Christs, and so no occasion of repetition of the same.* lib. de unico Bapt. cap. 7. tom. Eod. *pa. 84. For this reason he prefers the Baptisme of Iudas before the Baptisme of Iohn (and need not be renewed, as Iohn was) Quos enim baptizavit Iohannes, baptizavit Iohannes; Quos autem baptizavit Iudas, Christus baptizavit. Tract. 5. in Iohan. tom. 9. pa. 20. taken after into the Decree, de Consecrat. dist. 4. cap. Aliud. (and see also, Cauf. 1. Quest. 1. cap. Dedit;) Summa est, quod Paulus discipulos illos eruditur de doctrina Christiana, atque ita eis ut iterum baptizentur praecepit, quom non fuissent recte baptizati. Piscator. in Act. 19. 1. *These things pass, and are the more likely, because the teacher of the Ephesians (the mighty Apollos) was, as to the way of the Lord, yet no more then Catechized, Ουτος ηννα τι κληρος ητορο ο τω κυελι, cap. 18. ver. 25. though fervent in Spirit. (3.) Part. 3. Quest. 38. per tot. (A) Τα ρας λυους μυελας κρηταται εχει, Clem. Alexand. Strom. 1. pa. 298. εχρας περικλος, η πολυμελεις, η συσκευασιον η πλανεη η δ' αληθεια μια. Chrylost. Homil. 3. in Epistol. ad Roman. Truth is nothing so much as* *ONE.**

The difference between

not much like they are all of the right who agree chiefly to cross one another.

Ob. I confess some difficulties do spring out of this new way, but withall not no likelyhoods to countervail; Divers things flatter to a more then probability, but some sowre oppositions would again cross and overturn all. The chief I foresee is this. That our Saviour was an *Hebrew* (*Hebraeus ex Hebrais*, by one side at least, though not *Hebraeus*

(1) *Phillip.* 3. 5. Whereof see in Moses and Aaron: pa. 9. lib. 1. cap. 3.

(2) *There* went to Him, Ierusalem and all Iudaea and all the region round about Iordan, and were baptized of him in Iordan, confessing their sins. *Matt.* 3. 5, 6. All the people and the Publicans, *Luc.* 7. 30.

(3) *Observed* by the late Bishop Montague (in *Origin. Eccles. tom. 1. part.* 2. sect. 62. pa. 392.) that, although all the people and the publicans justified God and were Baptized with *Johns* Baptisme, yet the Pharisees and the Lawyers rejected this way of God, and were not baptized. *Luc.* 7. 30, 31. But these might be different times, In *Matth.* 3. 5. they might come and speed, but here reject themselves. Conjectured by H. Gro-rius, that John was now in prison; as very like from *Matth.* 11. 2. John in Bonds heard the same of Iesus which bred the message of this chapter. And Calvin in his *Harmony of the Gospels*, places these Baptismes far enough asunder: pa. 79, 80. compared with pa. 244, 245. approved by Marlorate on *Luc.* 7. 29.

(4) *Part. 1. cap. 17. sect. 5.* So Dr. Brochman: *Baptismus Iohannaeus non nisi solis Iudaeis administratur.* *Sythem. Theolog. art. 34. sect. 4.*

ex Hebrais, as (1) *Paul*, which was the most noble) and so not capable of profelytisme, who yet was baptized, *Mat.* 3. 6. *Mar.* 1. The (2) whole people no less, dwelling about *Jordan*, who came and were received, *Matth.* 3. 5. & *Luc.* 7. 29. and those other of *Ast.* 19. 4. yea the very Scribes and Pharisees, the inside of that Nation, (as many understand *Matth.* 3. though a very (3) learned man stand on the contrary part, from *Luc.* 7. 30, 31.) Nay and (4) *Ludolph. de Saxonia*, appropriates *Johns* work of Ministry to the *Hebrews* only.

Ans. But these difficulties I take to be easier soluble by leasure, wit and industry, then divers other in weightier matters (even about Baptisme, and this very part of Baptisme) or if not, I do now but propose and not determine. As if we should say.

1. That Baptisme commonly taken to have been initiatory only of the Gentiles, may, not impossibily nor very improbably have been taken in with Circumcision to enter or Matriculate into the Law. The Scripture says nothing to

the

arque de ejus
nomine appel-
lari velle, Pau-
lus, 1 Corinth.

10. 2. πᾶντες
&c. respiciens
illud. Exod. 14.

3. 12. *Crediderunt in Deum & Moysen servum ejus*, id est Mosi tanquam Dei Ministro cum bona fiducia regendos se commiserunt. H. Grot. in Marth. 28. 19. *Nearer home: Baptized into Moses*, 1 Corinth. 10. 2. *that is, to be observers of the Doctrine and Laws delivered by Moses, as we by Baptisme are bound to the doctrine of the Gospel.* Barnard. Theaur. Biblic. in the word Baptized. *In that Paul saith, We are baptized into Moses, he insinuateth a Covenant of observing the Law of Moses; to which they were hereby bound, as we are by baptisme to observe the Ordinances of the Gospell.* Dr Mayre on the place, from Occumenius. And R. C. (Mr. Cudworth before mentioned) wonders why it should be so Magisterially imposed upon us by some, That the Jews had but two Sacraments, sc. Circumcision and the Paschever. — He assures us they had many more, instancing (though by way of negation) that he will not instance, which is the strongest way of assevering, cum simulamus aliquid praeferre, vel non scire, aut nolle dicere, quod cum maximè dicimus) in this of our Apostle, that the Fathers were all baptized unto Moses (so he translates, making advantage, no more then just occasion is given, of the Original) in the cloud and in the sea; Like (saith he) our Christian Baptisme, chap. 2. pa. 17. I stumbled not on these things first: Some faint conjectures we see what other, and how many have made. Questionless it was thus, he that said it, knew how: the Fathers were (sacramentally) baptized into Moses, or the Law.

ought to be continued by us to this day. Add that in the Old Testament the Text alledged for the Gentile, may seem at least, as authoritative for *Abrahams Seed*, if not more, for the Persons there washed were *Israelites*; and if, initiated: And in the New, our Saviour desires Baptisme, even of *John the Baptist*, so fulfill all (1) *righteousness*: How to fulfill what was never expected or required? (Near

(1) Math.

3. 15. *Iustitia*

in scripturis

pro impletione legis & caeremoniarum saepe accipitur. Quare & baptizari (quum

ita dominus instituisse) portio aliqua iustitiae fuit, quam Christus (tamen illi non

necessariam) implere voluit, & in hoc patri obedientiam praestitit. Gloss. ordin. Nov.

in loc. Dicit igitur, Sic decet nos implere omnem iustitiam, id est, quicquid praecepit

pater, cui oportet me obedire. Ibid. Christ had kept the whole Law hitherto, as much as

came in his way, says Chrysostome, Here he comes to Baptisme, quasi cumulum (see 99)

illud cunctis observationibus legis imponens. Homil. 18. in Marth. and a little after,

Iustitiam vero hic complementum cunctorum nominat mandatorum. Vid. etiam Ho.

mik. 12. tom. eod. & Homil. 14. tom. 1. opusc. pa. 281. Sic enim decet nos implere

omnem iustitiam, id est, omnia quidem vera sunt quae memoras, sed mei adventus est

whereto

ratio,

rario, ut quia
sub lege factus
sum, ordo legi-
timus supplica-
tur: veni enim
non ut mihi
viverem, cui

vita aeterna cum patre est, sed ut conditionem vestrae mortis auferam. Et hoc est iustifi-
simum, ut quia totum suscepi hominem, per omnia hominis transcam Sacramenta.
Maxim. Taurin. Homil. 6. in Epiphan. pa. 203. and in the next but one, Redemptio-
nis nostra auctor — ita quod Deus erat exinanivit in semetipso, ut per omnia le-
galium functionum sacramenta transiret: *as Circumcision, Oblation and Baptisme*, &c.
mil. 8. pa. 204. Maldonate grants, many went this way, (though he be in the dark.) Sunt
qui legis iustitiam interpreterantur, quae in variis (ut loquitur D. Paulus) baptismati-
bus & ceremoniis externis consistebat, quam Christus implere voluerit, sicut circumcidi
voluit, quia non venit solvere legem, sed adimplere (Matth. 5. 37.) ut Hieronymus & Eu-
thymius: quibus necesse est dicere, Baptismum Johannis veteris legis Sacramentum
fuisse, quod multi de Schola Theologi, Magistrum sequuti suum, docuerunt: But he o-
therwise Comment. in Matth. 3. 15. col. 81. Baptismus Johannis fuit sacramentum,
Lombard. Sent. lib. 4. dist. 2. and see Durand. upon that Distin. quest. 3. Gratian. de
Consecrat. dist. 4. ca. 14. Epiphan. Exposit. fidei Cathol. cap. 15. & Brent. Homil. 31.
in Luc. 3. fo. 63. Nearer home: All these reasons (saith Dr Mayer) are good. — But
there was one yielded by the Lord himself which was the true reason indeed, when he saith to
John, Let it be now, for Thus it becometh us to fulfill all righteousness. It was a
part of that humiliation whereby he was to humble himself, in yielding obedience to all the
ordinances of his Father: for to fulfill all righteousness is, to do all things by the Lord re-
quired, in his reconciliation of hard places. But yesterday from Geneva: It becometh
us to fulfill all: that is, saith Mr. Deodate, Obedience to God in all things ought to
be observed by me and all mine by my example, and particularly the observance of
Ecclesiasticall Orders, and religious actions. annot. on Matth. 3. 15. It cannot be so
many to have straggled. Righteousness was, somewhat to be observed by the Law (the rule of
righteousness:) This of received and accustomed legal Baptisme as well as any thing else:
though folded in silence and almost clouded in everlasting darkness to us. And this might be
that councill (or will) of God some Scribes and Pharisees did reject against themselves,
Luc. 7. 30. which the simpler people believing (and doing accordingly) justified God. ver. 29

wherto (1) St Cyprian had observed somewhat, for giving the
reason why the form was changed in that of the Hebrews
by St Peters Council, Acts 2. 38. Repent and be Baptized
in the name of Jesus: he says it was, quia jam legis & Moysi
antiquissimum Baptisma fuerunt adepti, they had been as it
were baptized into the name of God, or the Father before:
Whereupon Pamelius making his (2) Comment says, there
is allusion to that of Moses remembered, 1 Corin. 10. 2.

Or if it be answered, This cannot be, for circumcision

R

was

(1) Epist.

73. pa. 107.

(2) Num.

59. pa. 110.

was always administred in infancy, (c. the (1) eight day by letter of the text in rule and practise, whereas the people were of full age, coming from Jerusalem, Judea, and the Countrey about Jordan, *Matth.* 3. *Luc.* 7. our Saviour also of 30 years, by all consents (*Luc.* 3. 23.) They needed not, well could not therefore be or be thought to have been baptized: May it not hereto be replied.

2. That though this additional did or might belong to circumcision of old, to bear a part with it in its believed work, yet delay of it might creep in in aftertimes, As of imposition of hands for confirmation in the Christian Church, (2) which though by one of the best texts alledged for it (*Acts* 19) it went (3) with Baptisme at first, and both

quando (sc. octiduo exacto) paratas illis doctoribus est. Manasseh Ben Israel: Quæst. 1. in Exod. pa. 95. Quia ante illum octiduum diem infans nimis tener est, & incertum an sit vitalis futurus. Galen: alledged by Cornel. à Lapide in Genes. 17. 10. For then a child is reckoned inter videntes aerem huius mundi, as we would say, able to look upon the light, Maiemon: in More Nevochim. par. 3. cap. 49. de causis præceptorum. More may be gleaned from Cyprian. Epist. 59. ad Egidium. Ambros. de Abraham, lib. 2. cap. 11. Augustin. de Civ. Dei. lib. 16. cap. 26. Chrysost. Homil. 39. in Genes. Aquin. Summ. prima secunda, quæst. 102. art. 5. & part. 3. quæst. 70. artic. 3. Mendocha. in 1. Reg. cap. 1. ver. 20. pa. 258. Montacur. Origin. part. 1. sect. 71, 72, &c. Cæli Rhodigin. lib. 22. cap. 12. Polyd. Virgil. de rerum invent. lib. 4. cap. 4. Scaliger in Fest. in Vocab. Lustricus. Scharp. Symphon. Epoch. 3. quæst. 8. pa. 9. Godwins Antiqu. Heb. lib. 6. cap. 1. pa. 238. Willer, Hexapla in Genes. 17. quæst. 8. pa. 162. Tremell. comment. in Genes. 12. 17. & in Levit. 12. 3, &c. By like equity it may have been appointed, that a beast, whether for presentation to God, Exod. 22. 30. or immolation in his service, Levit. 22. 27. must expect the maturation of the eighth days Sun: as observed by Mr. Ainsworth on Exod. 12. 5. & Cornel. à Lapide on these texts. Then had there passed sure one Sabbath over it. R. Menachem, on Genes. 17. and what Mysteries, nay what virtues the Hebrews always believed (it may be, were) in the Septenary, all know.

(2) As *Agnes Stola*, or Imposition of hands went at first with, or indeed was the outward ceremony of. Conferring Divine Sacred inspiration (in the phrase since taken up we call it, The Gifts of the Holy Ghost) to those were thereby appointed and initiated assessors of the Sanhedrim. Of the first ordination of Iosuah, &c. Num. 11. 17, 25. it is said, Quia solennitate peracta statim delapsus æthereis sedibus spiritus pectora eorum implevit. Et hi porro in hunc modum initiati cum essent, alios eadem lege auctoraverunt. Pet. Cungan. de rep. Heb. lib. 1. cap. 12. and see *herosof*, Geot. annot. in Matth. 19. 13. & Ioseph. de Vitis. Theol. Iudæor. lib. 1. cap. 5. pa. 76. in the margin.

(3) This proved at large by Ioseph. Vicecom. de antiqu. rit. Baptismi. lib. 5. cap. 28. 29. Etiam infantes statim post Baptismum confirmatos esse; ac consuetudinem ipsam

ſam confirmationis baptiſmo ſubdenda ab Apoſtoliſ proſectam. cap. 30. S^r Polydor Virgil. de rerum invent. lib. 5. cap. 3. Ioan. Bapt. Caſalius. de veteribus Chriſtianorum rit. cap. 5. p. 55. & B. Rhenanus, ſi Episcopuſ adest, ſtatim confirmari oportet. annor. in Tertullian: de Corona. tom. 2. pa. 857. Bellarmine labours to prove it a diſtinct Sacrament. Againſt whom D. Chamler oppoſes and proves, it was but an Appendix of Baptiſme at firſt. Panſtrat. Cathol. tom. 4. lib. 4. cap. 11. ſect. 14, 16, &c. True enough: it was ſo: Proof offers it ſelf in plenty. In the Eaſt and South, ſc. in Ethiopia and Greece they continue ſtill joyned together. Joſeph. Vicecom. lib. 5. cap. 32.

(1) both did but (2) give ſo much grace of the Holy Ghoſt, as might (3) compleat Chriſtians (*I ſpeak after the manner of men*) yet in after times that was (4) delayed both in rule and practice, and men might have, nay had hands laid on them after 30 or 40; why not in Baptiſme in like manner? Time hath produced many ſtrange alterations, in Sacraments, of Sacraments, (that is more then timing them) and in this very Sacrament of Baptiſme: And as for delay of time for miniſtration, The (5) *Circuſians* defer it till the eighth year, the Anabaptiſts (or rather *Antipadobaptiſts*, who ſure have ſomewhat to ſay for themſelves) would have none come ſo ſoon, St. (6) *Ambroſe* delayed till he was choſen Biſhop, many *every perfect* thing and the diſpenſation, *is from above, Jam. 1. 17.*

(3) The ancient Cuſtom of the Church was, after they had baptized to add impoſition of hands, with effectual prayer for the illumination of Gods moſt holy ſpirit, to confirm and perfect that which the grace of the ſame ſpirit had already begun in Baptiſme: *Hookers Politi. lib. 5. ſect. 66. ut pleni Chriſtiani inveniantur. de Conſecrat. diſt. 5. cap. Omnes fideles.*

(4) De tempore quoque confirmationis video bonis viris utriuſque patris non diſplicere, ſi ejus uſus ad ætatem paulò adultiorem differatur. Quod quamvis præter eccleſiæ antiquæ conſuetudinem ſit (in qua ad Baptiſmum ſtatim, ſi fieri poterat, confirmatio ſacri Chriſmatis accedebat:) tamen exemplo non proſuſ caret. Nam & corporis & ſanguinis Dominici communio haud ſecus utriusque Baptiſmi & Confirmationis Sacramento adjungebatur, — ad quam tamen Dominici corporis & ſanguinis confirmationem nunc comuni eccleſiæ conſenſu, in eccleſiis poſitiſſimam Latiniſ, non niſi adultiore ætate pueros admitti videmus. G. Caſſand. Conſultat. in art. 9. pa. 85.

(5) *Breerwoods Enquiries, cap. 17.*

(6) *The life of St Ambroſe, by Baronius, before his Works, pag. 4.*

(1) As Con-stantin the GREAT till near his death: in Euseb. de vita Constan-tin. lib. 4. cap. 62. Theodorit lib. 1. cap. 32. till the year of his age 65. says Socrates, Histor. Eccles. lib. 1. cap. 26. Gregory Na-zianzene, long Monta-cut. Origin. par. 1. sect. 106. pa. 105. and so St Augustin, Confession, lib. 1. cap. 11. The learned know how much of the primitive Fathers elo-quence was spent in urging backward men not to delay Bap-tism: The be-

(1) others til ripe or old age, and (that which is more con-siderable to our purpose then all the rest, and I believe very considerable) Those (2) Christian Nations which, as 'tis like from their going together at the first (as shal be said more hereafter) joyn Circumcision and Baptism for matri-culating into the Christian profession to this day, yet put off the later for a time. Circumcision passes the 8th day as in the Law, and as they have tradition for practise, from those who delivered them over both the rite and the Law: But Baptisme is delayed about a quarter of a year; to the eightieth day in females, to the fortieth in males, (just the limitation of time for the mothers purification by the Law, Levit. 12. to which there was annexed her Baptisme or (3) exact washing;) To omit that is (4) alledged from Per. Ricin and others, that the Hebrews themselves do not add Baptisme to Circumcision the same day; as should seem, but stay till the child is (5) whole. Circumcision it self, notwithstanding the plainest Letter of the Law for the 8th day precisely, was yet omitted once for forty years together in the Wilderness, as may be seen in Josh. 5. 5. &c. And may not then much rather an alteration creep in of timing that, which never was restrained under any certain bound and limit of time, nor it self was more then darkly com-manded?

But grant, Neither of these. Regularly or practically

gunning of St. Chrysostome 59 Homily ad Illuminandos, tends that way, tom. 1. pa. 706. and see Socrates his Ecclesiast. History lib. 1. cap. 6.

(2) For instance, the Ethiopian believers, of whom we read in Damianus à Goes, pa. 559. May more: Omnes nationes extra fines Latinos, statum baptismi diem, nisi moris pe-riculo intercedente, hoc est, à partu octuagesimum expectant, Ethiopes — in fe-minis — quadragesimum, quæ de re extat constitutio Leonis Imperatoris. G. Callandri testimonia veterum pro pædobapt. In his Works printed at Paris, pa. 691.

(3) Vid. Buxtorf. Synagog. Lud. cap. 2.

(4) By Mr. Purchase in his Pilgrim. lib. 2. cap. 2.

(5) Baptismus antem non adhibebatur antequam circumcisionis vulnus sculum in-regre resanaretur. Selden. de Iur. Nat. &c. pa. 145. If he (the examined gentile) remain unshaken by his examination and protest, let him be circumcised, and when he is wel, let him be washed in water, in the presence of Three, &c. This is the late manner of Administration, from a Venetian Rabbine, Ludovicus Mutinensis, alledged there, pa. 152.

none of *Abraham's* seed were ever baptized, nor should have been, (though *Gamaliel's* Schollar himself an Hebrew, and writing as *St Hierom* was wont to say, *Hebraus Hebrais Hebraice*, in that Epistle mentions *Baptisms* in the plural, as well known among them; chap. 6. 2.) but grant, nor sooner nor later the holy seed ever needed or had this purification, yet

3. Might not so famous and noted a holy Prophet as *John the BAPTIST* (then whom among those born of Women there arose not a greater, *Matth. 11. 11.*) and in a business of BAPTISM, begin making the best use he could devise of that rite he was so eminently intrusted a Minister of before, toward that regeneration even of (1) them he saw was needfull to enter them in to the new and approaching Kingdom of God? The work it self (of entrance) he might not be able absolutely and perfectly to perform, as needed and ful-out, but howsoever he might do what he could, let them to the dore by his *Water Baptisme*, leaving the rest to be supplied and perfected by him that could, even let them quite in; by giving to water the gifts of the Holy Ghost. So being the (2) fore-runner of Christ, *Luc. 3. 4.* the Angel of his face (3) *Mat. 1. 2.* and to prepare the way of the Lord, *Matth. 3. 3.* (who meant to make more of this outward rite, even a sanctifying Sacrament, the Key of Heaven dore compleat on Earth, to let into the congregation of *Sion*, He might begin, by (4) Gods appointment and Christs approbation, to sanctifie that Rite anew and farther, whereof he had been long an intrusted Minister, by letting it have operation upon the holy seed, and so give it some small advance, a partial consecration toward what it should be after compleat, by conferring what he could make it, upon the holy circumcision: To which

(1) Videtur igitur Johannes (says H. Grotius speaking of this Ministration, and that it was for amendment) hac sacra ceremonia indicare voluisse, Judæos, quantumvis Dei veretres sededatos in tantum iam a vetera p'erate delevisse, ut L. dolorum cultoribus accendendi essent, planèque eorum exemplo

totum vitæ genus mutare deberent, si vellent esse salvi. annotat. in *Matth. 3. 6.*

(2) Accipit autem hoc Johannes certæ dispensationis gratia, non diu mansurum, sed quantum satis esset ad purandam viam Domino, cujus eum esse præcursores agnoscebat. *Augustin. de Baptismo cont. Donat. lib. 3. cap. 9. rom. 7. p. 59.*

(3) And *Malach. 3. 1.* *Matth. 11. 10.* *Luc. 1. 76.* & chap. 7. 27.

(4) See *Luc. 7. 30.*

purpose

purpose he administred it even most solemnly, and with famous care; though with this reserve and still mentioned reference farther, When *HE cometh*, of whom I so often speak, and of whose *shoo-strings I am not worthy to ty or untie*, HE shal do more, But I have done what I could.

4. This may be: but I finde my self a little in the dark: Too far with confidence would not do wel; and yet the holy text methinks heeded and not prejudged, sounds all along much this way. When behold light shineth in the darkness, and I am led by the hand to behold clear truth or fairest probability. 'Tis by him I dare trust, who assures from the Rabbines that no less *Israel* was baptized then *Edom*, both had their initiation by circumcision and Baptism both, yea all Nations by all three, and with omission of none they came over, and were ingaged to the Law. *Triis adhibebantur initiamenta* (1) saith he (no fewer) *sine quibus nec ipse Israelita, sedus illud iuxta receptum ipsorum sententiam, primo inierant. Nimirum Circumcisione, Baptismo & oblatione.* And a little after, *Tribus initiamentis inierant Israelita sedus, which were as before: and* (2) elsewhere, (as to this) — *quo (Baptismo) cum parentes ipsorum, ut volunt ipsi, cum proselyti Judaismo initiabantur.* Besides what (3) since and by (4) others. So that now the objection

(1) Doctissimus, clarissimus, corfulcissimus, & citra controversiam in re literaria veratissimus omnigena I.S. in lib.de Jure nat.& gent. &c. s. pa. 141.

(2) Commentar. in Butych. num 10. pa. 24.

(3) At the giving of the Law in Sinai, Baptisme initiatory therein was added: id est, ut universus populus adeoque sexus uterque tum Originariorum tum Profelytorum iustitie ante admissorum se sanctificaret atque aqua seu Baptismo mundaret. lib. 1. de Syned. pa. 22.

(4) By three things did Israel enter into the Covenant: by Circumcision, and Baptisme and Sacrifice. Circumcision was in Egypt, Exod. 12. 48, &c. And so in all ages, when an Ethiope is willing to enter into the Covenant, and gather himself under the wings of the Majesty of God, He must do likewise, as is written Numb. 15. 15, 16. As ye are, so shall the stranger be before the Lord: One Law and one manner shall be for you and for the stranger that joineth with you. How are ye? By Circumcision, Baptism and bringing of Sacrifice. So likewise the stranger throughout all generations, &c. Naemon. in Misa. tom. 2. alledged by Mr. Ainsworth in Genes. 17. 12. St Cyprian insinuates, the reason of the form diversified from the usual, Act. 2. 38. in Peters directing his Countrey-men to be baptized in the name of Christ only, to be, because (or as if) they had been before baptized in the name of the Father; Now therefore none was needed or fit to be added but only the Son. And soon after:

after: Alia fuit Judæorum fuit Apostolorum ratio, alia est gentilium conditio. Illi, quia jam legis & Moyſi antiquiſſimum Baptiſma fuerant adepti, in nomine quoque Jeſu Chriſti erant baptizandi, ſecundum quod Apoſtolus Petrus ad eos loquitur, *Panitemini & baptizetur unusquisque veſtrum in Nomine Domini Jeſu Chriſti in remiſſionem peccatorum*, *Ecce Act. 2. 38.* Jeſu Chriſti mentionem facit Petrus, non quaſi Pater omitteretur, ſed ut Patri quoque Filius adjungeretur. *Epist. 73. ad Johanan. pa. 107.* And yet I confeſs very few glimpses of ſuch light could I ever finde ſhining from the Chriſtian Fathers. The doctrine was unknown to moſt of them, and they uſually proceeded upon other grounds. Ad Judæos dictum putat Cyprianus (*Illud Act. 2.*) *ed quidd & ipſi Baptiſmum etiam haberent; &c.* Valquez. in 3. partem Thom. Diſput. 143. cap. 3. ſect. 19.

tion vaniſhes, all clears up; the Hebrew ſeed might be baptized as well as any other; for they were: Chriſt and the people; All about Jordan; the very Scribes and Pharifees not left out; and this by a work of John's ordinary Miniſtry. By Text, Tradition, Cuſtom, or howſoever it was thought to be enjoin'd and accordingly obſerved, it was ſo.

Ob. I may not but take notice of what is of late publiſhed for granted, which would imply a croſs hereto, ſc. That that whole nation was baptiz'd once for all in Sinai, not (1) repetition was of this rite to them or any other; Circumciſion was indeed hereditary and to be renewed in Poſterity, but Baptiſm was ſuch a perſonal act, as paſſing on any man, the virtue thereof was continued to his whole line, nor needed ever after be repeated in Gentile or Iſraelite. But,

(1) Ex parentum Baptiſmo ritè peracto poſteri univerſi pro initiatis, quantum ad Baptiſmum ſolum, facis habebantur; nec Baptiſmus ut Circumciſio erat in poſteris repetendus. *Sele den. de Syned. ver. Hebr. lib. 1. pa. 23.*

Anſ. 1. This is only ſaid. *2.* No authority produced for this variation, nor perhaps can be. Indeed the Law ſays, *Every male child ſhalbe circumciſed the eight day in your generations*, *Gen. 17.* Not, *you and your poſterity waſh your garments*, in *Exod. 19.* But then withall the Goſpel ſays but, *Baptize all Nations*, *Matth. 28. 19.* and yet this carries for a ſucceſſion: Why not that of *Horeb*? *3.* There was equal neceſſity, (*neceſſitate rei*) for both, and equal authority, of *Jhu Divinum*: Why ſhould it be, *Circumciſe a man and his ſeed*, and *Baptize*, but not again?

(2) Ut Sacramentum initiationis ſaceri Abraham.

4. The ſeveral intentions of theſe rites are in granted view: One, (2) *to let into the Covenant with Abraham*, The o-

Circumciſio erat, ita intelligant *Magiſtri* Sacramentum initiationis *לְקַבֵּל תּוֹרָה* *receptioni legis ſacræ in Sinai pariter fuiſſe Baptiſmum.* Id pa. eadem.

ther,

ther, to the Law of Moses: Was not *Israel* still to be let into both? as sure to *Moses's* Covenant, as to *Abraham's*? and the seal as necessary? and to be repeated? 5. Take the best, Real Comment: Those Judaizing Christians (*Ebonites* and *Cerinthians* heretofore; *Habassines*, and *Egyptians*, &c. of late) who retain circumcision and Baptism both, with the rites; whence should they have the repetition of them, but from whom they had the rites? Sure, they yet baptize the baptized, as well as circumcise the circumcised. 6. Is any text or order to be produced for our varying from what was always used? We see what is done: the rite it self of washing is known to come from *Jewry*: the succession from what was Apostolical: No reason of change can be assigned: or time. Therefore what we do, as hath been done always, and no change can be assigned, (at the first chiefly, when change was to be made,) Very likely we take and continue as it had been before and always; else shew the variation: or would the Catholick Church have been so presumptuous as to alter and continue what no reason appears, or authority for, or that ever it should have been altered! Wherefore, (*Pace tanti viri dixerim*) I oppose not, but propose, May it not have been thus? May not the posterity of the baptized have been ever as now (and as equal strength of reason always would they should) baptized; as well as the sons of the circumcised, circumcised? Was not an admission to *Moses* as fit and necessary and successively, as unto *Abraham*? and the seal of that admission? Might not *Jewry* pattern out, To baptize of the baptized, to *Abion* and *Cerinthus*, *Egypt*, *Ethiopia*, &c. as well as To circumcise of the circumcised, which we see done? Or, if not, I am mistaken: (which is not much: nor unlikely: and I ask pardon.) But if, then might *Israel* be baptized; into their Law; Scribes, Pharisees and all, even our Saviour not excepted; for usually of that Nation men were: And so, the objection above vanisheth, of the unlikelyhood of that Nations Baptisme; and the difference may have been newly aright stated between *John's Hebrew*, and *Christ's Christian Sacrament*.

Ob. If it be said, This may yet seem strange, that born, professed, natural *Israelites* should need, or be capable of, any new translation, as into the Law, &c.

Ans. 1. As to the plea of Nature, remember they must be also circumcised, or else they were not within the Covenant.

2. As to their possible translation, remember what before of Christians deferring the undoubted Ordinances of God, as Baptisme: which might be here put off.

3. Or *John* might here a little (1) vary. He might be an ordinary Minister of Proselyte-Baptisme, and called therefore, the *BAPTIST*, and as such baptize multitudes, all that came: But to his own Nation he might think good to alter; And change toward the Kingdom of God, that rite which ere long was thitherward to be wholly varied and changed.

(1) Johannis vero Baptisma Judæico multo sublimius fuit, humilior vero nostro: velut pons quidam utriusque huius Baptismatis, ab illo ad istud quasi manuducens Chrysost. Homil. 23. de Baptismo Chr. tom. 1. p. 279.

And this might both reasonably startle the high court of (2) Inquisition at *Jerusalem*, and give the occasion why their doubt (by their messenger) should come forth in that form we see it does, in that reply of theirs to his former answers, Jo. 1. 25. *Why baptizest thou then (say they) If thou be neither Messias, nor Elias, nor a Prophet.* They could not, 1, Question him for baptizing, that is, in any sort, (the rather being of the Priests line, the Son of *Zacharias*, Luc. 1.) Washings and for purification being with them and their Nation so usual as nothing more. (Remember of them what but now enough; and add what ordered for (3) Priests and (4) Levites; by divers places of the Epistle to the (5) *Hebrews*, continued to Evangelical times.) Nor could they, 2. Trouble him about Baptizing *Proselytes*, for the same reason, and from what they saw every Priest do every day. 3. Some have thought, it

(2) Ex legatione hac Concilii Hierosolymitani ad Johannem, ut interrogarent eum, quidnam ipse esset? Pontificii sanctam scilicet suam hæreticæ pravitate inquisitioem probare & commendare annuntur: *How, wherein, and yet how incongruously either, see in* Conrad. Dieterick, tom. 1. p. 51, &c. Homil. 4. Advent.

(3) Exod. 29. 6.

(4) Levit. 8. 6. Num. 8. 7.

(5) So many understand, chap. 6. 2. which seems yet to look another way. More to be relied on seems chap. 9. 10.

(1) The Question for-
mally put by Dr
Jackson: Whether
the Priests and
Levites or the
Pharisees had
their prænati-
ons or belief
in general,
That the Mes-
sias his first ma-
nifestation to
the world
should be so-
lemnized by
Baptisme, from
written tradi-
tions of the
apientists only?
or, whether it
were ground-
ed upon the
experts testimony of Scripture or the written word of God? His answer gives
for the later way: and many texts pitched upon, as *Esai 35. 40-41, &c.* in *Christs answer to
Johns question.* part. 2. memb. 2. branch. 2. Baptisimum aliquem universalem circa tem-
pora Messiz expectabant ex *zachariz 13. locisque aliis.* H. Grot. annotat. in *Joan. 1. 25.*
pa. 860.

(2) Hence the persons sent to intangle John Baptiss, were Pharisees, best skilled in tradi-
tions: observed by Maldonate in *Joan. 1. 24. sect. 192.* & vide ejusdem commentar. in
Marth. 2. 10. col. 78.

(3) Persuasum habebant Iudæi fore, ut Christus cum veniret, baptizaret. id. in *Mat.
3. 11. At least be or his Disciples.* Dr. Jackson, in his *Treatise upon Christs answer to Johns
Question* sect. 35. resumed, in sect. 41. pa. 82. Sunt & qui scribunt temporibus Messiz
tantam fore turbam conversorum, ut per lavacrum, non per circumcisionem sint ad-
mittendi: Grot. annot. ad *Marth. 3. 6. pa. 41.* Heed to this purpose as well the rise as conse-
quence of that part of Johns answer to his disciples interpellation, which is in *John 3. 28.* Ye
are witnesses, I said, I am not the Christ, but sent before him, when news was brought
of one baptizing, and many coming to him. And before, This is he, of whom I said, He that
cometh after me is preferred before me: And I knew him not, but that he should be made
known unto Israel, THEREFORE am I come baptizing with water, chap. 1. 30, 31.

(4) Nulla, quicquid es, in te est autoritas, nihil magni aut admirabilis, Quid quæso
Baptizas? Quid; cum nihil ipse sis, rem tantam moliris? Cyril, Alexand. in *Joan. 1.*
tom. 4. pa. 110.

(5) Neque enim res levis momenti erat, quicquam in ecclesia Dei novare: præ-
sertim novum profiteri injurationis genus, quod perfectius esset lege Dei. Calvin. Har-
mon. *Evang. pa. 90.*

tion

thou hast disclaimed already; tel us how then thou canst, justify thy new way. So, thus, in this manner Baptizing, whereas thou art neither Messias, *Elias*, nor (eminently) a Prophet. This seems to make the doubt reasonable, gives the bottom of the business fit to trouble an high Inquisition, and withall involves or permits answer to (or thitherward) the cross objection, that Christ's fore-runner the Baptist was not a baptizer of Prolelytes (to the Law) *because he baptized his own Nation*; yes he might be both, he might do both; And here (which might wel trouble the Inquisitors for heretical pravity) be changing the one into the other, that formerly used into now-introductory to the Kingdom of God. (1)

Ob. If it be farther said (in objection to the main at first) Those Baptismes were equal, one reaching as far as another; for *Johns* was for remission of sin, what needed or could Christ's or any other do after any more?

Ans. St *Augustine* (2) answered long since, *Spe dimissa fuisse peccata Baptismo Johannis, Christi Baptismo ipsa dimitti*: *Johns* gave hope of forgiveness, Christ's reality; Or I send farther to that Father and others, with whom that doubt found long since both mention and satisfaction.

Ob. Or if it be urged lastly, they were not in Scripture, shew thence such things as these.

Ans. I proposed them not as such. Not as found in Scripture, or borrowed of Scripture, but agreeing with Scripture, furthering, I hope the interpretation of Scripture, as wel bottomed there too, as many currant opini-

(1) By the way: And this opinion and determination might light toward better answer to that rational objection made against *Johns Baptism* in the Martyr *Iustins* time, by some who wondered how he could minister and the people receive baptism under the Law, they being under the Law, for

which they had no Law, and yet not be thereby transgressors of the Law. Si Baptismus Iohannis (say they) non secundum legem fuit, ut certe non fuit (they took this for granted, and to them the doubt thereby hardly soluble) quomodo ergo, præter legem non fuit? & quomodo ab his qui sub lege, vivebant receptus fuit? (they might well say so, considering how that Nation was bound to their Law) Quomodo autem non violatores leges fuere? (non si i magistro) qui legi subditi cum essent, præter legem Baptismum susceperant. Sin sub lege Baptismus gratiæ obtinuit (for that I doubt not in the sense, though *Langius* translates otherwise) qui neque secundum legem, neque supra legem, neque præter legem dictus, non si præter legem Baptismus secundum quid extitisse reperietur? *Quæstion. ad Orthod.* 38. p. 413. The answer there given is, 'Twas praiseworthy to the Gospel, therefore above the Law, for it assailed not legall transgressors, &c. Nor does this assail the doubt; nor them very well from being *magistro*, besides the Law, living under it. The fairer, clearer, fuller answer might be: All this was (taking in expressions and limitations before) according to the Law, and then what inconvenience could follow, or difficulties remain? (2) De Baptismo contra Donat. lib. 5. cap. 10.

ons, even about Baptisme, and in the Originals, But if offering any contradiction to Scripture, I am ready not only *invertere stylum* to raze out all presently, but to be the first shal cast off the remainder whither it deserves.

There can only remain a seeming to cross our own, or possible thwarting Protestant determinations in these. Whereof yet can be neither doubt nor fear. For, 1. As to (1) Protestant Churches, they have now, as far as I know, made any determination at all, I mean in their Articles, Orders, Acts, Convocations, or whatever is of publick account. Particularly, I assure my self, not the Church of our Nation: And for privat men, they may vary. Why not? with like liberty, in things not publickly determined, on all sides? Though I seek no such refuge, I need not, for, 2. I aver nothing. I binde not on other mens shoulders the weight of one line, or burden their faith with one assertion. All I do, is, in humility, and as a lover and seeker of truth, to propose with (2) modesty, the fruit of mine own conceptions to view and judgment, and which mine own thoughts have suggested and whispered at least for probable truth: (*Dissera non assero*, as he said) If to any they seem otherwise, the looker on has his leave and choice, whether to take or leave; but no reason to blame me who meant but to lend him my hand to lead (not force) him to that I apprehended the right way. (3) Another

(1) In publicis Protestantium confessionibus nihil adhuc mihi lectum habuisse furoris, (that John's Baptism and Christ's were all one) in ecclesia Anglicana: *De Augustiniano* nihil extat, hoc vel deprecandum: quum potius contra, Montaur: Origin. par. 2. sect. 60. pa. 390.

(2) Quacum exponit (Origines) frequenter addere solet & profiteri, se non hæc quasi definitiva pronuntiare sententia, nec statuto dogmate terminare, sed inquirere pro viribus & sensum discutere scripturarum, nec tamen profiteri quod integre perfecteque comprehenderit: suspicari magis se de quampurimis dicens, nec tamen certum esse quia in omnibus quod perfectum est & integrum affecturus sit. Apolog. Eusebii Cesar: pro origine, inter opera Hieron. tom. 9. pa. 114.

(3) Potest mihi aliud videri, alteri aliud: sed neque ego quod dixerò præferibo alteri ad meliorem intellectum, nec ille mihi, an utrumque accipiendum sit, si utrumque cum fide concordat. Augustin: Enarrat. in Psalm. 36. conc. 1. tom. 8. pa. 112. *Thm*, All may prophesie one and one, that all may learn and all receive comfort: for the Spirits of the prophets (*orivvapa* their gifts, revelations, Inspirations, Insufflations) are subject to the Prophets. 1. Corinth. 14. 31, 32.

may with the same leave and love embrace that fancy or opinion which is the (1) child of his own teeming brain, and so by the collision of differing or opposed judgments that truth chance to be struck out to light, which otherwise might have lain hid in perpetual darkness. Times of reformation have been reasonably looked upon as affording liberty of disquisition; in order to the work in hand &c.

I confess I had been once like to give entertainment to another opinion of *John's Baptism*, not touched at before, as far I know, by any, much favoured by the glances of the text throughout, and meetly well agreeing with the beliefs, usages and customs both of *Jewry* and abroad (which was the reason why I liked it:) Although it be not true, it may have of truth in it, and therefore I shall not think much to set it down; Let the probability of things all along be my excuse; it is this.

That *John's Baptism* might be nothing else but a very solemn and (2) penitential washing, such as the (3) Jews (after much fasting and prayer) used for purification from their

(1) Οἱ Ἰσραηλῖται καὶ οἱ Ἰουδαῖοι: Ἰσραηλῖται καὶ Ἰουδαῖοι, ὡς λέγει. Clemens.

Alexand.

Strom. 1.

(2) This manner of baptizing (sc. as in making Proselytes) they used likewise in reconciling and receiving penitents, which had given scandal by any notorious of sins, fences, in to.

ken of repen-

tance & newness of life, having first before this washing testified their humiliation by fasting and prayer. Purchas. Pilgrim. lib. 2. cap. 2. of the Hebrew Law. Among the Pagans, impunitatis habes quassiveunque dicitur ac lris purgari, plerumque credebatur ex corporis in aqua viva ablutione. Seldem. de Synedr. lib. 1. cap. 10. pa. 399. (Herd well that epithete, aqua VIVA; as in the Hebrews Law it was, *Living Water*, Levit. 14. ver. 5, 50, 51, 52. as it were Quick, and of Life to work out and thereby purifie, as Levit. 15. 13. Cantic. 4. 15. zachar. 14. 8. Ioan. 4. 10. & cap. 7. 38. All LIVING Waters,) and in the Poet — Donec me flumine vivo Abluero, Arquet id. de Terrallianis, Arnobius, Lactantius, ejusmodi alii Pagani hoc exprobrant, quasi exablutione ejusmodi se ante flagitiis, in qui natiissimos latis mundanos. existimarent. pa. 400. In summe, Receptissima erat in sacrorum disciplina persuasio illa de impunitatis omnimodo purgatione per Ablutiones & sui & vestium, quibus antea sceleris redargutio, increpatio & liberatio adeoque Penitentia ejusque effectus etiam significabatur, uti ex Artemidori titidem & Achmetze edisci potest. ibid. Vid. etiam Th. Aquin. par. 3. quest. 38. artic. 1. Respondeo.

(3) Their brazen Laver made and consecrated under (their moving Temple) the Tabernacle, Exod. 30. their many other under (their fixed tabernacle) the Temple, 2. Chron. 4. especially their MOLTEN SEA (so big) carefully provided and stately framed by Solomon. 1 King. 7. 2. Chron. 4. what speak these but the frequency of this rite, (to them both national and religious) and such as did call for and had a good part of their traditionary or additional Law, in rules hereabout? For whereas there were of the Talmud six parts, of those six

one is spent
chiefly in Puri-
fication: and
the sixth book
of that sixth
part intituled
(containing 10.

chapters.) Tractatus collectionum aquarum, in quibus agitur de fonte atque aquis, in quibus baptizabantur homines utriusque sexus, ut ab immunditiis spiritualibus purificarentur, says Pet. Galatin. de arcanis Catholicæ veritatis, lib. 1. cap. 5. Israel Iudæus quotidie lavatur, quia quotidie inquinatur, so Tertullian, de Baptismo. cap. 15. Quisquis enim immunditiam contraxerat undis abluebatur, vestesque etiam ipsis lavabat, atque ita demum aditus ei ad castra patebat, so be who might know better then another, Ioannes Damascenus, lib. 4. de fide orthod. cap. 10. Nothing was among them more usual. That Combustion in Iohn 3. 25. was about their religion, for Szep & in omni vita Iudæi baptizabant, qui & baptizando leviora crimina (not reaching the publick or the life of a man) tolli putabant. ut & varios baptismos sive ablutiones haberent. Dan. Heini. Aristarch. fac. ad Ioan. 4. 25. Sicut & apud Hebræos aquæ lotio ad emundationem pollutionis sæpe usurpata est, ut Levit. 16. & cap. 25. Exod. 30. Deuter. 23. 4 Reg. 5. cum similibus. Greg. Tholosan. synagm. lib. 31. 8. 6. In fact, The seventy Translators of the Bible washed and so purified themselves every morning, and to fit them for their work, before they went to their studies: Joseph. Antiqu. 12. cap. 2. The Essæans washed every day, and in cold water, id. de bell. Jud. lib. 2. cap. 7. Those Mungrels, the Samaritans, often: as, when they returned home from Merchandize trade, traffique, &c. Mountag. Acts & Monum. chap. 7. sect. 145. Remember, and all these had a different aim from, to Initiate.

(1) sins, Washing of the body shadowing and signifying if not furthering and operating the inward purify and cleanness of minde and soul, (as many have been apt to

(1) Διὰ τὴν
καὶ ἀπὸ τοῦ
καὶ τὸν νόμον
καὶ τὴν
καὶ τὴν

Damascen. de fide, 4. 10. Alii etiam fuere in Hebræorum ritibus baptismi (desides for admission into the Synagogue) qui non solum καὶ τὸν νόμον seu sordium purgationes, sed & ut peccatorum ablutiones habebantur; de quibus Iſai. 1. 16. Eulog. contra Novatianos, lib. 2. — & Rab. Elias in Reichith Hochma, seu Initio sapientie, c. 4. & 5. — De poenitentia verba faciens ille, — oportet (inquit) poenitentem purgare se lavacro, & postmodum sanctificare se jejuniis, &c. Et Petrus Bleffenſis contra perfidiam Iudæorum, cap. 26. Crediderunt Iudæi & adhuc credunt, per aquam frigidam peccata dimitti. unde & ipsi solent multis baptismatibus exerceri. Ejusmodi etiam ablutionem Herbanus Iudæus in disputatione cum Gregentio Archiepiscopo Tephrenſi memorat, ubi peccatorem poenitentem ἀποβαλὼν, καὶ τὸν νόμον τὰς γενεὰς, ablutum (in versione Nic. Gulonii pro eo (absolutum) malè legitur) ut anima expiatum & ad bonam mentem reversionem, in templum, ex jure Hebræico, admittendum ad sacra antiquis fuisse ait. Selden. de successione. in bon. defuncti, cap. 26. But such Baptism was only in vice atque morum, not in Natalium Novationem seu regenerationem, as be there notes. In aquas se submergunt, & in iisdem peccata tam plene à se abluunt ut purissimi fiant. Buxtorf. Synag. Jud. cap. 30.

think

think, and those very, very many) or a *kind of atonement with Heaven* (for which there was time and rite, and very (1) *Ablution* appointed by the Law) or *reconciliation with God and his Church*: In a word, *the rite of a very set and solemn Penance* (if we may borrow a word from beyond sea). And for all this are more then flattering glances of the text if the words and coherence be heeded and judged of without prejudice. As, *John* the person, ministring, his (2) *austerity of life like a* (3) *penitentiary*; the

(1) For being drawn so easily to be baptized (so many, from Ierusalem, Iudea, and all about Jordan) it may be

said, That washings that they might be cleansed from the sins they had committed, were in use amongst them by the Law: And therefore this being a thing they were of old grounded in, it is no marvel that they now offer themselves. &c. Mayer. tom. 1. pa. 69. *Of washings by the Law we have*, Levit. 13. 34, 38. chap. 15. 10, 11, 16, 18. chap. 19. 13, 16. Num. 10. 19, 20. chap. 31. 19, 20. Deuter. 23. 11. *Washing of garments*, in Levit. 11. 25. & chap. 14. 47. was interpreted of themselves, before. And from both and their multitude, it is the use of the Scripture (says Dr Reynolds) to describe spiritual duties by expressions drawn from Ceremonies and usages under the Law, as repentance is called washing, Es. 1. Sermon on Hof. 4. 2. *Other such allusions are in* Ierem. 4. 14. Psalm. 51. 2, 7. Revel. 1. 5.

Four sorts of unclean persons, to be cleansed must be baptized and also bring sacrifice. 1. The Leper. 2. the Woman *pucipura*, that had lain in. 3. the Man. 4. the Woman, that had an issue (*zabibba*, the Septuagint gives, Levit. 15.) and this according to the Law. Ainsworth, on Levit. 12. 6. pa. 63. Iosephus confirms, that the cleansing of that infirmity requires both sacrifice and bathing in cold water, lib. 3. cap. 10. and till this were done women (post copulam) were held unclean, as having a part of their souls defiled by that act, lib. 2. contra Apion. Which was after taken into the Christian Law. For Gregory of Rome in answer of some doubts to Augustin (first) Arch-Bishop of Cant. gives this order: *Vir autem cum propria conjuge dormiens, nisi lotus aqua Ecclesiam intrare non debet, sed neque lotus, statim. scilicet ita ut non sit purificatus* Law of old Israel, Levit. 15. and adding: *that, though other Nations might teach otherwise, Romanorum tamen semper ab antiquioribus usus fuit, post admixtionem propriæ conjugis, & Lavacri purificationem quærere, & ab ecclesiæ ingressu Paululum reverenter abstinere; with (a little after) the same lavatory preparation directed for receiving the pledge of Christians holy Communication one with another, in Bedes Histor. Ecclesiast. 1. cap. 27. Taken into the Decree so late as by Gracian, in Caus. 33. Quest. 4. ca. 7. which shews it had some influence then where the Bible went. Neque ab uxore ad sacrum citum esse illotis adire sanxerunt (Ægyptii) remembers Clemens of Alexand. in Strommat. 1. pa. 306. and in the Alcoran, as if Religions did conspire in this case to make somewhat conscientious as of natural piety: Non ebrii, sed lobrii oratum ibant (Mahometani:) & post coitum, & egestionem, non prius orabant, quam aqua aut pulvere mundæ terræ abluti essent. Azgar. 9. Alleged by the Centurists of Maydenburg, in Centur. 7. cap. 15. de religionibus externis. col. 354.*

(2) Matth. 3. 1, 4. chap. 11. 8, 18. Mar. 1. 3, 4, 6. Luc. 7. 33.

(3) Hoc illius etiam Rabbis ipse ostendit, qui utique compunctioni & penitentia congruebat. Chrysost. Homil. 10. in Matth. 10.

peoples.

(1) peoples coming to him, as about such a business; their (2) confession of sins; for (3) remission of sins; and to (4) avoid future wrath; the (5) Pharisees coming with the rest, a (6) venomous and viperous generation that had most need (though not all of them; Some let the simple people go before them in accepting this (7) counsel of God for their justification) And the righteous son of God should have been (8) repelled, as in whose spotless perfection, a (9) business of that nature could take no place. But above all, the constant and repeated word of Baptisme of Repentance, Baptisme for Repentance, He preached saying, Repent, and (what

(1) Matth.
3. 5, 6 Mar. 1. 5

Luc. 3. 7, 10,
12. & cap. 7. 29

(2) Matth.
3. 6. Mar. 1. 5.

(3) Mar. 1. 4. Luc. 3. 3.
(4) Mar. 3. 7. Luc. 3. 7.

(5) Matth. 3. 7.

(6) lb. & cap. 12. 3. & cap. 23. 33.

(7) Luc. 7. 29, 30.

(8) Matth. 3. 14. Iohn forbade him, saying, I have need to be baptized of thee, and comest thou to me.

(9) Lavare cum in quo non erat peccatum existimabat (Iohannes) superfluum. Cyprian. de Cardinal. Christi operibus. pa. 267. Venit ad Iohannis Baptisma (Christus) sed Iohannis Baptisma habebat penitentiam delictorum. Et ideo prohibet eum Iohannes dicens, Ego a te debeo baptizari & tu Venis ad me! Cur venis ad me qui peccatum non habes? Ille enim baptizandus est a me qui peccatum habet. Qui autem peccatum non fecit, lavacrum poenitentiae cur requirat? Ambros. in Luc. 3. Ego utique a te debeo baptizari, qui mihi est ex paterna pravariatione corruptio, & tibi in Majestate paterna communio: - Ego terrenum animal tu agnus Dei. Ego peccati lege mortalis, tu autem adversus peccata veniens nescis subiacere peccato. Maxim. Taurinens. Homil. 6. in Epiphan. de Baptismo Christi. Baptizari vis Domine Iesu! Ut quid enim, aut quid opus est tibi Baptismo? Nunquid sano opus est medicina? aut inundatione mundo? Unde tibi peccatum ubi Baptisma sit necessarium? — Quam maculam habere potest agnus sine macula? Bernard. Serm. 1. de Epiphan. Iohannes in-
tuens eum, & spiritu per divinam revelationem cognoscens eum esse verum Deum & hominem nullum peccatum habentem, & ob hoc lavacro non indigentem, timuit & expavit, Et — ex reverentia eum prohibens, Ego (dixit) Domine (terrenus) a te (Coelesti, qui non eges) baptizari debeo: & tu, &c. Ludolph. de Saxonia, part. 1. cap. 21. sect. 7, 8. Vid. etiam Cyrill. Hierosolymit. Cateches. 3. pa. 20.

people were so taken and terrified, as it were thunder-stricken with fear and amazement, that neither pleasure nor fear of their past sins can offer any rub, but in they come, thick and threefold; paleness is in their cheeks, and the word of terror on their lips (even of those that were *compunctis corde suo*, Acts 1:38. *Wounded at the heart*.) *Men and Brethren! Alas! Men and Brethren! Now: What shall we do? A confused multitude comes in and cries out first, What shall we do? The cheating (3) Publicans (toll-gatherers, tribute-mongers, purveyers, excisemen, Customers, &c.) and what shall we do? (They had not wont to make such conscience of their ways, or doubt of gain; *Lucrì bonus odor quâlibet ex re*, as he said; but now they will be bounded by rule, and that rule the strictest, of Religion: What! Now: Any thing!)* The ravenous, rapacious, greedy, plundering *Souldiers* with iron sides and harder hearts, whose swords had wont to be their rule, and their power their Law, have now a case of conscience to propose to a Prophet; *Vivitur ex rapto* is laid aside, & *Rara fides pietasque viris qui bella sequuntur*, become to them as bad as heresie; their spirits are mollified and hearts softened, their consciences ductile, to follow or take any impression. And *What*, say they, *shall we do?* To which they receive such answers severally, as may teach others (to whose guilt souls the (4) salve of like wholesome and saving counsell might come fitly applicable) the proof of repentance to this very day. To the closehanded parcimonious people; Be not so saving and distrustfully, fearfully covetous, but (5) *Give*

(1) Luc. 3.
10:11, &c.

(2) Hanc sollicitudinem gignit verus recipiscendi affectus, ut cupidè inquirat peccator, quidnam velit Deus ac præcipiat? Responso autem Johannis breviter definit fructus poenitentia dignos. Calvin. Harmon. Evangel. pa. 88.

(3) Publicani (ut est genus hominum

avarum, rapax & crudele) sæpe iniquis vexationibus plebem vexabant: vicia, quibus ut plurimum laborabat ordo ille, taxat Baptista, prohibens, ne in exigendis tributis modum excedant, id. pa. 89.

(4) Johannes quid facto opus esset à turbis interrogatus, periti medici more, singulis opportuna præsidia salutariaque pharmaca præfinit. Et quidem turbis, ut multa benevolentia se invicem complectantur, injungit: Publicanis vero ad telonium sedentibus, ad immoderatam avaritiam insatiabilemque illam habendi sitim, viam obstruit: militibus autem, ne quem temerè concutiant, non absque singulari providentia Præcepit. Deus namque nullum omnino, modo justè ritèque vitam instituat, rejicit. Tit. Bostrensis ad Luc. 3. in Biblioth. Pat. Gr. pa. 781.

(5) Tobit: 4:7.

almes of *that is yours*, and never turn the face from any in want, and then the face of the Lord shall not be turned from you. To the Officers of the Customes, receivers, deceivers; Leave off those hooks from between your fingers, Wash off that birdlime wrongs all you touch with your hands, 'Tis an injurious *Chimistry* that meddles not with any thing of anothers, but it extracts and purloyns somewhat for it self; Do not plunder instead of take, and make publick power a stalking horse to creep to privat unjust gain, but take that belongs to you and be therewith contented. To the rude and Masterless Soldiers, Remember *that ye also have a Master in heaven*, Do not tyrannize instead of Rule, and spoyl instead of Protect; grating, exacting, worrying, fliecing, that the poor afflicted people may look upon you as so many wolves sent to guard the sheep, * or bears and Lyons to oversee the quiet fold; your profession is honorable, do not disgrace it by unsuitable actions, staining the beauty of your Nobility by unlawful deeds, and casting dirt upon the face of your own glory: Trouble or *misinform* against none, but get your pay and be contented. These were the parts, works, fruits, effects of *Johns Baptisme*, and do they not all look much like or toward a business of Repentance?

* As a roaring
Lyon and a
ranging Bear,
so is a wicked
Ruler over the
poor people.

Proverb. 28. 15

(1) Mar. 3.

10. Luc. 3. 9.

(2) This he
owns of him-
self, in his Pre-
face to his
History, Of the
Wars of the
Jews.

(3) Compare,
for proof here-
of, what is in
Luc. 1. ver. 5,
8. with what
this Author
hath left us of
himself, in the beginning of the Relation of his own life.

(4) For John came out of the Wilderness but in the 15. year of Tiberius: Luc. 3. 1. and Joseph was born in the first of Caius Cæsar: as himself writeth there.

The rather yet for 4. things more. Because, 1. Most practical Divines have looked upon *John*, as a severe Prophet, a legal teacher, a Minister of the Law, a terrifyer of consciences, the needle going before the thread (1) one that *carried the axe, &c.* 2. For what *Joseph* the son of *Matthias* hath left of his whole dispensation; himself an Historian, a Jew and (2) a Priest; it so fell out, of the same tribe and line; and not only so but of some nearer alliance, as being of the highest (3) course of 24 with *Zacharias* the Baptists Father, living in (or near) (4) the time of his tragedy, (not above ten years difference) and

one that had tryed the same (1) severe course of institution by Eremiticall life which John did in the Wildernes, event to a Baptisme of himself in a penitentiall way; who gives this account. *Divers were of opinion (saith (2) he) that Herods Army miscarried for the execution of John, sir named Baptist: For he had done this man to death, who was replenished with all vertue, and who exhorted the Jews to ad-dict themselves thereto, and to execute justice towards men, and piety towards God. Exhorting them to be baptized, and telling them that that Baptisme should at that time be well pleasing to God, if they should renounce not only their sins, but if to the purity of their bodies they should annex the cleanness of their souls, re-purified by justice.* 3. I have somewhere read a Question, to which I never saw, or could frame to my self an answer clearly satisfactory in the affirmative, *Whether it can be proved by holy Scripture that John ever baptized in or into the name of Father, Son and Holy Ghost? Which I piece out a little farther, Or into Moses? or Christ? or for initiation any way? No question of his Baptisme; the text is clear for that: but whether to this end? keeping to Scripture: or where may it be found? It hath been o-therwise generally Received: But this was Delivered: and all know how low the credit of bare Tradicion is now grown in most Parts of Christendom. Divers opinions may have been no better then pious presumptions; Religi-ous mistakes, which having had the hap to meet with able defenders, (Divinity Readers or Writers) at first, have by degrees prospered into Axioms, and almost Articles of Do-ctrin; having yet little of credibility, very little of Truth, Nothing of solid Scripture at bottom, but a strong faith, holpen by inclination to tread in the steps of the Wise and Learned, hath carried them currant along and made them (like Jerusalem) Ezek. 16. prosper into a Kingdom: May it not have been so here? 4. Take in the large reigne of that opinion, that water (quick and living water, as before) had power in it self in Nature to purifie the conscience from dead works: I do not say, it was so, or St John thought so, but thought it was so, all abroad, both within and without*

(1) After I had heard that a certain man called Banus lived in the de-sart, clothing himself with that which the trees brought forth, and feed-ing on no other kind of meat but that which they willingly yeil-ded him (com-pare herewith Johns Locust and wild ho-ny) washing himself often times by day & night in cold water to keep himself chaste: I began to imi-tate his course of life, and af-ter I had lived with him the space of 3 years, and satisfied my desires, at last I returned into the City. ib.

(2) Antiqu. Hebr. lib. 18. cap. 7.

(1) Quam rationem (baptizandi) observabant & Esseni, à Pythagoræis, ipforum Patriarchis mutua- tam: sic enim illi statuebant, Puritatem consequendam per purgationes, lavacra, & irrigationes. Montan. Appar. 7. sect. 77. pa. 278.

(2) Ad Luc. 12. pa. 140. And hereto belongs what is in Mar. 7. 2, 3, 4, 5. what was unwashen, was there common; as were, opposed to sanctified &

clean. Lavandi istam consuetudinem, à Lustrationibus Paganorum mutuari credi possunt Pharisei, Ægyptiis, præcipue, & Persis. Καθαρμοί enim & ἀντισμύματα frequentius apud illos usurpabantur: unde se expiandos & mundandos credebant. Appar. Eod. sect. 26. pa. 253.

(3) Et a quibus identidem tam hyeme quam æstate ἡς ἀνατολῆς δίδειν nimirum sanctitatis sibi conciliandæ gratiam Anaccephal. tom. 2. pa. 140. Of whom see before, adversus hæres. 30. sect. 21. & 32. in tom. 1. pa. 145. & 158.

(4) Habes homo in primis ætatem venerari aquarum, quod antiqua substantia; dehinc dignationem, quod divini spiritus sedes, gratior scilicet cæteris tunc elementis, alluding to the spirit of God upon the face of the waters. Genes. 1. 2. lib. de Baptismo. cap. 3. Sanctum autem utique super sanctum ferebatur, aut ab eo quod superferebatur, id quod ferebat sanctitatem mutuabatur. cap. 4.

(5) Siquidem jam inde ab orbis initio spiritus Dei super aquas ferebatur: ac lustrandi facultate jam olim præditam aquam esse Scriptura testis est. Quippe tempore Noë Deus mundi peccatum per aquam Eluit. Orthod. fid. lib. 4. cap. 10.

(1) Cicero giving the reason why the old Law (continued to (2) Justinians time) was, that he that had killed his father should be sewed up in a sack, with a dog, an ape and a viper, &c. and so cast into a river or the sea, allged; The sack was to preserve the cleansing waters, *Ne, cum delati essent in mare (parcidæ) ipsius polluerent, quo cætera que visusta sunt, expiari putantur*, as (3) Cælius Rhodiginus: which he farther clears by that the Scholiast on *Aristophanes* expounds some verses of that author; about ones coming to the sea and washing there, by *Mus erat antiquis illic expiare pollutos, the antiens were wont so to purify the unclean*: as *Plato* in his journey to *Egypt*, taking with him *Euripides* who fell sick by the way, He was cured by the Priests washing; whence *Plato* was wont to say, *The sea washeth off all Inconveniences*. in *Diogenes Laert.* lib. 3. in vita *Platonis*. The (4) *Druides* had their expiations, iustifications, sanctifications, often Washings and cleansings, without which nothing was well, orderly or truly done or performed in their services: As *Sybilla Cumana* (5) rinsed her self in pure running water before she addressed her self to her prophesies. The antient (6) use (saith *Sophocles*) was, those that had stained their

(1) Add, and with those superstitious Christians, who sticking too much upon the letter of 1 Tim. 2.8. I will that Men pray every where, lifting up PURE hands, and Jam 4.8. Cleanse your hands ye sinners, as well as purifie your hearts ye double minded.) made it necessary to wash their hands always before their heavenly address, that so they might be

morally clean and fit to lift to heaven, as *Chrysostome* tells us, in *Homil.* 72 in *Joan.* tom. 2 in *Noyum testam.* pa: 466. *Tertullian*, in lib. de *Oratione*, cap. 11. & *Cornel.* à *Lapide*, in 1 Tim. 2:8. The *Mahomedans* were wont to say, *Orationis clavis est Mundities, Cleanlyness was the Key of the work of Devotion*: & Non accipit Deus preces absque meditatione, seu loratione, God accepts not the prayers of the unclean, as, from *Algazal*, is remembered by *Mr. Pocock*, in his late notes on the *Arabian History*, pa. 302. For the *Gentiles* washing their hands before sacrifice, and from them the *Christians*, may be seen *Polydore Virgil*, de rerum inventor. lib. 3. cap. 5. & lib. 5. cap. 11.

(2) As appears by *Institut.* lib. 4. tit. 18. de publicis judiciis. sect. 6. *Digest.* de lege *Pomp.* de Parricid. L. pæna parricidii. & *Cod.* 9. tit. 16. de his qui parentes.

(3) *Leet. antiqu.* lib. 11. cap. 21, 22. This particular is remembered in *Paulus Merula*, in dissertat. de maribus cap. 1. Who from other discourse had inferred a little before, Non igitur obscurum, quam ob causam marinas (Aquis omnibus tribuunt purgandi vim alii scriptores) undas usurparit Antiquitas in Purgationibus, ut videre est apud *Carol.* um. de averfis incestisque *Gellii Veneribus*, *Senecam* in *Hippolyto*, *Apuleium*, &c. Et hinc cum apud alios tñm *Julium Obsequentem* de *Prodigiis* leguntur *Hermaphroditi* *Auruspici* præceptum in *Mare* deportari quondam soliti; quod nullis nisi æquoris undis ejusmodi portentum lavari & expiari posse arbitrarentur.

(4) So the late *Bishop Montague* in his *Acts and Monum.* chap. 2. sect. 59.

(5) sect. 60. (6) *Greg. Syntag. juris universi*, lib. 36. ca. 31. de exortatione homicidii hands

(1) Existimabant antiqui eandem esse animi quam corporis purgationem, ut cum quis in flumine manus aut corpus abluisset post eandem, ille purus statim efficeretur: quare ita scribit Anticlidides libro 74. redituum. ἔδος γὰρ ἢ τοῖς παλαιαῖς, ὅπερ καὶ τὸν ἀκαθάρτου, ὅταν ἡ φόνου ἀνδρῶπων, ἢ τὰς ἀλλὰς σφαγὰς ἐποίησιν, ὕδατι ἀντιπρὸς τὰς χεῖρας αὐτοῦ νιπτὲν εἰς τὸ μιάσματος καὶ δαγόν: It was and is the use after manslaughter or any other to wash the hands in running water to fetch off the stain. Natalis Comitit Mythol. g. lib. 1. cap. 10. pa. 27.

(2) In vocab. ἀπο δὲ ἐπὶ τὰ.

(3) Item penes veteres quisquis se homicidio infecerat, purgatrice aqua se expiabat. lib. de Baptismo. cap. 5. as likewise for expiation of perjury. ibid. Quæ verba satis indicant quantum vim ad animos ab omni scelere expiandos in aquis positam esse gentiles existimarint. Joseph. Vicecom. de antiqu. ritibus Bapt. lib. 1. cap. 17.

(4) Dicebant, neminem æternæ vitæ compotem esse posse, nisi quotidie laveret. Respons. ad Epist. Acacii. tom. 1. & Anacephal. tom. 2. pa. 134.

(5) Rati nimirum hominem non posse vivere nisi quis singulis diebus in aqua mergeretur, atque ita ablueretur, & proinde sanctificaretur. in Appar. 14.

(6) Tam vere autumnoque quam æstate atque hyeme quotidie lavant, unde & ἡμεροβαπτισμὸν appellationem adepti sunt. Ita enim stantebant, vivere aliter hominem non posse, quam si quotidie se aquis elueret, atque ab omni crimine purgaret, adversus hæres. 17. tom. 1. pa. 37.

cy; for what brain-sick *Rhapsodist* would ever have supposed speeches that could not have been spoken (truly?) or things that could not have been done? or words empty of all sense? or that to be, which neither was nor could, nor was ever heard of? *Virgil* (1) thus brings in his *Aeneas* bespeaking his aged parent:

Tu, genitor, cape sacra manu patriosque penates:

Me bello è tanto digressum & cæde recenti

Attrectare nefas, donec me flumine vivo

Abluerò.

His bloody hands might not meddle with what was religious, till clean and cleansed by *living water*. (for I purpose-ly retain that *epithese*.) Would another fall out with less then a shadow?

O nimium faciles, qui tristia crimina cadis

Tolli fluminea posse putatis aqua!

said (2) *Ovid*: sure some were then perswaded that it was so; that the deepest dye of worst offence might be washed off in the neighbouring brook. And (3) *Seneca* gravely:

Quis Tanais, aut quis Nilus, aut quis Persica

Violentus unda Tigris, aut Rhennus ferox,

Tagusve Ibera turbidus gaza fluens

Abluere dextram poterit!

Can *Tanais*, *Nile*, *Rhyni*, *Tigris* or the golden sanded *Tais* make cleane a guilty hand; they cannot. To omit

(4) *Catullus*. The more Eastern *Ganges* was left out in *Seneca's* enumeration, but his virtue is supplied by the belief and present recourse of ours, or the last age. For

rollere facta putat. Astoridem Peleus, ipsum quoque Pelea Phoci, Cæde per Hermonias solvit Acastus aquas. *Whereto the Poet upbraids as here*, *O nimium faciles, &c.* in 4. *Fastorum*.

(3) In *Hercul* furent.

(4) Quid facit is, patrum qui non finit esse maritum?

Ecquid scis quantum suscipiat sceleris?

Suscipit, & *Gelli*, quantum non ultima Tethis,

Nec genitor nympharum abluir Oceanus.

And *Perfius*,

Hæc sanctè ut poscas Tiberino in gurgite mergis

Manè caput bis terque, & noctem flumine purga:

in *Satyr*, 2.

(1) *Aeneid*.

2. And *Dido*

ordering a pre-

paration for sa-

crifice: Dic

corpus propere

ret fluviali

spargere lym-

pha in *Aeneid*.

4. And after:

Occupat *Æ*.

neas aditum

corpusque re-

centi spargit

aqua in *Aeneid*.

id. 6. And a

gain, — aliis

sub gurgite

vasto Infestum

eluitur scelus,

aut exurit r

igni.

(2) Omne

nefas, omnem-

que mali pur-

gamine cau-

sam, Crede-

bant nostri

tollere posse

senes. *Græcia*

principium

moris fuit illa

nocentes, Im-

piâ lustratos

(1) I. Hui-
ghen van Lin-
schoten. Book
1. chap. 16.

(2) Accipi-
mus enim
duobus illis
elementis a-
qua & igni,
credetum se-
pud omnes fe-
rè gentes ex-
piari posse de-
licta & purifi-
cari: as from
Virgil., before.
Ingredientes
& egredientes
domo, ubi
mortuus erat,
aquas asper-
gebant Græci,
ut se purga-
rent, &c. P.
Gregor. Tho.
losan. Syntag.
Juris, lib. 31.
cap. 8. sect. 7.
Sed & apud
Ethnicos ex-
piationes &
veluti purga-
tiones per a-
quam fiebant,
&c. Id. lib. 2.
cap. 4. sect. 7.

(3) Ad Annum 57. num. 108.

(4) Rational. Divinor. lib. 6. cap. 83. sect. 1.

(5) Some congruity with what is ours in both these, the instances of holy scripture seem to hold out to us for safe imitation. 1. The Hillock: for (not to enlarge on the known things of Jerusalem's Temple and its high situation, Her foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob, as Psal. 85. 1. or the averred place of old Shiloh upon a Mount in Ephraim) in an Oratory of Mount Olivet our Saviour spent his whole night, the next before the mission of his Apostles (a
fit

thither do people resort, if we may credit (1) him that brought it us from the bankes side, in multitudes, with assured hope that as many as wash and bath themselves in that River, be they never so great sinners, have all their sins forgiven them, and that they are thenceforth pure and clean from all sin, as if they were new come into the world as shalbe said anon. And indeed it is believed all over the East, sayth (2) another, Whence the Grecians kept always a pot of water at the door, where a dead man lay unburied, to sprinkle and cleanse, as well as going in as coming out, the like they had at their temple doore, for the same use, (as I have they called it) and by their Alcoran it is no lesse appointed to be used by the Mahumetans. Lastly, (as if there were still a naturall perswasion inherent in the mind of Man, of some such naturall force and power inherent in Water, to hold forth meanes of purification reaching to the soul) it is observable, that not onely the Heathen washed at their Temple-doores as (3) Baronius hath from Herodotus, Cicero, Persius, &c. (and from the reliques of that opinion finding consent in the mind of man may have grown up the sprinkling with Holy Water among the Papists as they enter the Church:) but also their Temples obteyned both place and name from vicinity of Healing Springs. Notandum quod Pagani sive Gentiles circa fontes templa sua facere solebant, vel saltem ibi aquam habebant, per cuius asperionem purificari credebant, & inde Delubra vocantur, quasi Purificantia, says (4) Durand: (Which when I read it comes into my minde, to compare, the scituation of our English Churches, most of them upon (5) tofts or hillocks, neare springs or water-brooks;

fit preparation
(and the place
most fit) for so
holy a work)
Luc. 6. 12. *ἡ
ἐκεῖ ποιεῖται
ἡ τῆς προσευχῆς*

τῷ Θεῷ. And a like preparation upon a place of like ascent again, the night before his treacherous delivery, chap. 22. 39. for there is a departure from an Oratory, *ἀναστὰς ἀπὸ τῆς προσευχῆς*, to remove to his drowsy disciples, at ver. 45. 2 The Brook: for to another Oratory, near the gate of Philippi the Metropolis of Macedonia, which was by a Brook side, went St Paul to preach to the devout women, *Αἴ. 16. 13.* Where, it so fell out, there was a seasonable and present use of the waters for initiating divers converted by him at that meeting, ver. 15. And, that Gethseman, the particular place of M. Oliver, where (before) our Saviour prayed, and rose from his Oratory, is, in St Johns consent of Story, about the Brook of Cedron. Our text goes thus far, When Jesus had spoken these words, he went forth with his Disciples over the brook Cedron, where was a garden into which he entered, *Eccl. Jo. 18. 1.* but the Syriack is *punctual* and restraining, *he went* *אֲדָוָה אֲדָוָה אֲדָוָה אֲדָוָה* ad vadium, or ad transitum pedis Kedrun: to the ford of Kedrun: thither and no farther. As we would say, From London to a place named of Windsor forest: (Gethseman is as much as, Vallis pinguedinis, the valley of fatness, or the valley of Olives, whose Mount of that name was at hand) Of like nature and use whereto were the pleasing retirements of this place (but nearer situation to the Metropolis) made and resorted to by David and Solomon. The chief stress of this whole conjecture lays upon an unwonted but rational interpretation of the word *προσευχῆς*, which, in the places alledged, is commonly rendred to give the Act of Praying, I take it for *προσευχῆσιον*, a place designed and devoted thereto, as Synonymon with what from *Esaï 56. 11.* is in *Marth. 21. 13.* and *Mar. 11. 13.* My House shall be called 'Ο οἶκος προσευχῆς, A House of prayer to all Nations: and as in *Maccab. 7. 37.* where thus the Priest: Thou Lord didst choose this House to have thy name called over it, that it might be a HOUSE of PRAYER and supplication for thy people. For 1. The word will in all those places (and moreover in *Act. 16. 16.* It came to pass as we went *ἐς προσευχῆν*, to an Oratory: the Syriack is plain, *בֵּית צְלוּתָא*, to a House of prayer: and in *Ecclesiasticus, 39. ver. 6.* *Eccl. ver. 8.* *Eccl. chap. 50. 21.*) very well bear that sense, if not in some require it rather: for how odd were it to say, Christ continued all night in the prayer of God, *ἐν τῇ προσευχῇ*, with an article? S Paul traveled with his company to prayer? and not rather, she one went, the other spent time in, *that* which all allow Churches for, an HOUSE of GOD for Prayer? 2. Mr Pator warrants this possible and likely signification, in his Lexicon: p. 326. in vocab. *Ευχῆ*. 3. The Syriack (the best Comment, and indeed better then any Comment) gives its vote clear. *Et cressi sumus die sabbati extra portam urbis, juxta ripam fluminis, quia ibi conspiciebatur DOMUS ORATIONIS; בֵּית צְלוּתָא*, again, as before, an HOUSE of PRAYER, *Αἴ. 16. 13.* as we would say they went on Sunday to Church. Not to speak of the smiling glance of the English this way, *they went out of the City, by a Rivers side, where prayer was wont to be made.* 4. Epiphanius helps us a little farther, a Jew born, but Profelyte to us, Learned, even among the Fathers: Who speaking of the Messalians, who had their Places of Prayer abroad, as had the Jews and Samaritans; Of them, says he, it is so proved from the instance of *Αἴ. 16.* Where the woman seller of purple met St Paul, *ἐν τῇ πόλει, ἐν δὲ τῷ τόπῳ προσευχῆς ἦν*, for there seemed to be a place of prayer.

"Iarcl. 80. cap.

1. tom. 1. p. 2.

359. easily

agreeing with

what Mr.

Mede (in his

excellent Dia-

tribe, p. 284.

who hath gave me, and there a fers. this interpretation) says the Arabick

must import, LOCUS ORATIONIS: 5. Not was this sense unheard of abroad. The Ro-

man Poet brings in his drunken Gallant thus: upstaring and quareling with the man he

met, (the Picture, as the whole is there together, of what our age shows daily exemplified, in

glistening colours; To shame and sin, the dregs of corruptest Gentilisme being not yet purged

out of our Christian Congregations, nor any Reformation prevailing that the most sacred pledg-

es of our even heavenly Communion be not still prostitute and profaned to a sort of lewd and

ungodly varlets, the scum of the world, the shame of men, unworthy of civil societie, Pa-

gan Rome scorned them, her Poets made sport with them: Usque quod, Domine LORD,

When wilt thou be it self! His words are, Ede, ubi consistas; in qua te quero profes-

cha? Say, wretch, where livest thou? in what Church-Porch may I finde thy habitation?

Profuecha est locus ubi mendici stipem perunt. Erant autem illo tempore Judae-

rum fama ter dicta, says Lubine on the place: of Juvenal. Sat. 3.

brooks; no doubt the sanctified successors of Pagan places of worship, there before used; and it was easier to consecrate then to erect, indeed Naturall to continue Religious what had in any sort been devoted to God) which, with

(1) Divini

officiorum ex-

plicat, cap. 110

(2) In Vir-

gil. Aeneid. 2.

remembered by

Rofinas, in

Antiqua Rom.

lib. 2. cap. 2.

pa. 109.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

3. 24.

little variation, his successour Jo. (1) British took up from him: and Servius, (2) Delubrum a disuendo, locus ante templum ubi aqua currit: The word Delubrum is not properly a temple, but a place by, of running water.

Thus in much diffusion all abroad it hath preyled that Water sanctifies, Jordan was holy, and Ganges or any other brook, They are Pure and have operation effectually upon the soul to Purity. Not yet that the thing is so, or Truth will beare it out, or the profound and onely heavenly Maximes of the most holy Christian faith, whose tender eyes are rather for the contrary, though he use Water most religiously. For, St (3) Peter (in whose time such opinion might be stirring, and his full intent to give thereto just and even opposition) tels us that a washing, Baptisme, our Baptisme (the true divinity to the Deluge, not to the Ark, as commonly construed, the Neuter article will not bear that, *ὁ ἵνα δὲ ἀρτίτως ὡς ὡς*, the figure to which water

now

now saveth, but of what sort? *not the putting away* of ridding off the filth of the flesh, which is that natural ablution may, but somewhat internal, and which the element cannot reach, the inward stipulation, or purgation, the answer or satisfactory declaration in a good mans behalf of a good conscience by the resurrection of Jesus Christ. Of the type perhaps it had been otherwise presumed, and that the old world was morally cleansed by the flood. *Ac primum quidem Diluvii baptisma excindendi peccati causa contigit,* as in Jo. Damascene, de fid. orthod. lib. 4. cap. 10. Of the eight sorts of Baptisme this was the first, and so operative: *Unde illud celebre, apud Græcos, (has Grotius on Matth. 3. 6.) βάπτισμα καὶ πάντα τὰ ἀνθρώπων ῥάνα,* as but now from Plato in Diogenes Laertius. But is it so? no, it is not so: The Element cannot do it in present Christian belief, but somewhat internal and spiritual reaching farther, not *Washing* but *Baptisme*, to be regenerate, and renewed or born again of water and the holy Ghost. And accordingly they are made distinct by the author to the (1) Hebrews, *Cleanse* as to the heart internally from an evil conscience, as well as washed externally to the Body in cleansing or pure water: and the like partition is in St (2) James, *Wash your hands, O sinners (καθάρσατε, purifie them)* but that not enough, *Cleanse* also your hearts, ye double minded: and the (3) former again, *That service which was performed by the worshippers under the first Tabernacle, could by no means perfect,* as to the conscience, those that brought, though it were both gifts and sacrifices, for it did consist only in meats and drinks and divers outward washings and carnal ordinances, Justifications of the flesh, which must expect a time of review or following reformation, these were but shells and shadows. Nor any other but this, might that pure and heavenly, spiritual doctrine, in His meaning, be, our Saviour took up, to contradict the gross and carnal traditionaries of the Pharisees; They cryed out, *Wash all,* and so purifie; *Hands, Cups, Tables, Platters,* else nothing but unclean: *He, Obey the Commandements, Honour Parents,* look all be sound within, for nothing that goes in, or is applied to, or

(1) Cap. 10. 22, 23. Et aqua sanè mundat corpus, spiritus autem signat animam, ut abluci in corpore aqua munda, & repurgati in corde accedamus Deum. Qui itaq; in aquam descensusus est (He speaks to the proselyte, and the use was then to go down into the Brook for Baptism) non aquæ simpliciter mentem adhibere, sed Sp. Sancti virtute salutem accipere: nam sine utriusque ad perfectionem deduci non poteris. Cyrill. Hiercl. Cateches. 3. pa. 16. (2) ca. 4. v. 8. (3) Heb. 9. 9, 10.

is conversant about defiles the person, or sanctifies, but what issues out FROM WITHIN (*Evil thoughts, Adultery, Murder, Rapine, Covetousness, &c.*) these carry the stroke in profanation or sanctification, as is express in *Mar. 7.* When he was invited to dinner by one of them, who wondered so great a Prophet went not *His washing* way, according to the orders of the ancients, HE sits him down to dinner and without any preparatory ablution (of which he had no regard at all as to piety or impiety) excuses by return of sharp reproof, *Ye Pharisees think to make all whole thus, but ye go a wrong way to work, as 'twere washing a cup or platter without, when the inside remains corrupt and naught (the pot is clean, but the meat is poisoned: Or, ye wash YOUR outsides, your bodies, as far as water can reach, when your insides, your hearts, are full of mischief and naughtiness)* Begin within, studie righteousness, DO GOOD, Give of what you have in charity, and then all shall be clean to you, whether supposed sanctifying water hath been used, or no: *Luc. 11.38, &c. Matth. 15. 1, &c.* And elsewhere, and still blame laying upon the same branch of the distinction *to ἐξωθεν*, ye outside hypocrisis, *Wo be to you*, ye bestow care enough about that grosser part your Ceremonies can reach, ('tis your Religion) thinking withall they reach piety and work it; but for that wherein is the life, *to εὐσθεν*, This is left as soul, as to which no due means of sanctification hath been applyed. *Ye blinde guides, first regard to cleanse to ἐντός*, the inside or heart by real and sincere inclinations to holy vertue and goodness, and then for *to ἐντός*, be there Lustration, or not (ye put so much, and enough, and all holyness in) This will come in the rear of things less regardable and considerable, *Matth. 23, 25; &c.* Otherwise ye do but paint a wall, or white a Sepulchre, wash over with a few empty and superstitious Rites that flabbered outside, whose heart or inside (whither such outward linitives cannot reach) remains nastie, and full of ——— and ——— not fit to be named. The sum, we disagree in this: yefay, *water is Holy*, wash and be clean; I say, *Sanctifie your selves*, BE YE Clean; for *holy exercise profiteth little.*

ile. So, of those times the gravest (1) *Philo*, who having required as by their Law, exactness of Lustration beyond ordinary (as not of water alone, with which other worshippers were content, but) *by ashes admixed*, and which does help farther, yet concludes for *internal beauty and purity of minde as that is more lovely and amiable in the eyes of him that sees all*. And of the same clime the not unadvised (2) *Mahomed*, of whose Divinity one half was cleanness, he laid the foundation of all in purity: But when this comes to be expounded, his followers distinguish of 4 sorts, Corporal, Mental, and some other reduced to them, of which the chiefest is the inwardest: *Washing the shell, Soul-purity the Kernel*. And sad complaint is made of those are *superstitiously careful* (it is no better) of the *Body to be washen*, shunning to draw near who is in that regard profane: whereas *quod intus est, desolatum est & oppletum vitio*, that which is within is overrun with vices, fraud, hypocrisie, disdain, pride, ignorance, &c. all being inverted, the first last, the last first. Among Christians *Epiphanius* (of that Countrey still; and they are like to have learned and taught best those things came out from them) strikes home against the *Hemerobaptists* before spoken of, telling us (3) *It is not sea and river, fountains and great depths, nor the whole congregate force of the mighty Limbeck of Nature could afford to Wash and cleanse a spotted soul*: and to the *Ebionites*, others under the same influences, Who used frequent Bathing themselves, (*ὁ δὲ βαπτισμὸς ἔχει τὴν καθαρότητα τοῦ σώματος*, and thoughts to have benefit of being cleansed by them) But objected them to the disgrace of *Peter* and the rest of the Apostles, He rai-

(1) Necessum est igitur adituros templum sacrorum gratia, & corpore niti-dos esse, & multò magis anima. Hac enim Domina-cit Reginaque modis omni-bus illo præstantior, ut divini-oris natu-ræ particeps. Lib. de Victi-mas offerent pa. 657.

(2) Dictum est a Moham-mede, Funda-ta est religio in Munditie: and again, Mundi-ties est dimidi-um fidei: quæ ipsius dicta ut intelligantur quatuor statu-it *Algazalius* munditieci gra-dus. Quorum primus est mundatio exte-rioris corporis ab inquinamen-

to. Secundus, mundatio membrorum corporis à sceleribus & rebus illicitis patrandis. Terti-us, Mundatio cordis à moribus vituperio & vitii odio dignis. Quartus, Mundatio secreti ab omni re præter Deum. A multis quorum caligant oculi curari exteriorem illam corpo-ris quæ est cæteris instar corticis extimi ad nucleum qui appetitur, cum sit proximi momen-ti res, recessuum cordis expurgatio. Multùm ergo de iis queritur *Algazalius* qui de exte-rioris corporis munditie ad superstitionem usque solliciti sint, aded ut illos qui hac ex parte minùs supersticiosi sint, pro immundis habeant, & eorum contactum fugi-ant; cum interim sit apud ipsos quod intus est, desolatum & oppletum vitio superbia, fastus, ignorantia, dissimulationis & hypocrisis; rerum ordine penitus in verso. E. Pocock: in no-tis ad Histor. Arabicam Abulfurajii. pa. 302. (3) Neq; enim Oceanus, neq; maria om-nia, neq; perennes fluviorum aquæ vel fontium, neq; quicquid uspiam pluviarum est, *οὐκ ἔστιν ἡ δύναμις τοῦ ὕδατος οὐ καὶ καθαρίζει* si unum in locum conveniant, eluere peccata hominum pollunt in *Hæzel*. 17.

(1) Id. in

Hærel. 30 f. 87.

21. p. 145.

(2) Quod

lex externam

immunditiem

& impurita-

tem tollat

post purifica-

tionem cordis.

The argument of

exp. 33. in

More Nevo-

chim. part. 3.

(3) Sed

enim nationes

extraneæ ab

omni intelle-

ctu spirituum

potestatum

eadem effica-

cia idolis suis

subministrant.

Sed viduis a-

quis sibi men-

tionuntur. Nam

& sacris qui-

busdam per

lavacrum initiantur, istis aliisque

Mithræ. Lib. de Baptismo. cap. 5. p. 257.

(4) Viduis scilicet

Angelo ac spiritu sancto ideoque sterilibus. At nostris aquis

supervenit spiritus de coelis, sanctificans eas de semetipso, & ita sanctificatæ vim san-

ctificandi concipiunt, quate & pariunt. Nempe Christianos vitæ homines æternæ. Ob-

servat. ad Tertullian. p. 70.

(5) Paulinus, in Epist. ad Severum 12.

(6) Cum nauticum animus corpori præstet, observeturque ut casto corpore adeatur

(ad Divos) multo est ipsius id servandum magis. Nam illud vel aspersione aque

vel dierum numero tollitur: animi labe nec diuturnitate evanescere, nec annibus

elui potest, Cicero, lib. 2. de Legibus.

(7) Stromat. 5. p. 714.

(8) Ceterum quæ ratio est manibus quidem ablatis, spiritu vero sordente oratio-

nem obire? quando & ipsis manibus spirituales mundiæ sint necessariæ, ut à falso, à

coode, à seditia, à veneficiis, ab idololatria, cæterisque maculis quæ spiritu concep-

tæ manuum opera transfiguntur, puræ alleventur, Hæ sunt veræ mundiæ, non quas

plerique superstitione curant, ad omnem orationem etiam cum lavacro totius corpo-

ris aquam fumentes. De Oratione, cap. 11.

(9) Deorum templa cum adire disponitis, ab omni vos labe puros, lautos, castissi-

mos; præstatis. Adversus gentes: lib. 7. p. 212.

ses direct and full confutation from our Saviours Dialogue in the thirteenth of John, He whose feet are washen is whole clean, &c. &c. &c. and so needs no further, required, used, superstitious ablutions: not to insist on (2) Maïmonides, who rangeth outward purification much behind inward and sincere purity: And hence it was that Tertullian call those without the Church very appositely (3) viduas aquas, the Pagans yet both used and relyed on: that is, destitute of Angel and holy Ghost, as (4) Rigaltius on the place; where- as by our Holy use

(5) Sanctus in hunc cælo descendit spiritus amnem, Cælestiq; sacras fonte maris aquas.

And some sage (6) Philosophers have confessed as much as comes to this emptiness or vidity. He is pure only that knows no ill of himself, said Menander in (7) Clemens Alex-

andrinus, with rejection of all insufficient elementary Lu-

strations. And the Tragician, What's any ones bane but his Conscience? that himself has knowledge he has done amiss for; indeed, There is no true purity but innocence. And Epicharmus excellently, Be thy mind clear within, little needs thy body the purification of water: Much more of which nature may be seen in the same Clemens Alex. Strom. 4. p. 531. Clemens Roman. Epist. 4. ad Jul. & Julianum: in (8) Tertullian, (9) Arnobius, and his Schollar

Latantius

(1) *Lactantius* in *Cyrl. Hierosol. Cateches.* 5. pa. 239. *Chrysost.* in *Timoth.* 2. tom. 6. pa. 453. *Gregor. Nyssen.* de *Baptismo Christi*, tom. 3. pa. 262. *Basil. lib. de Sp. Sancto*, cap. 5 tom. 2. pa. 312. *Ambros. lib. 1. de Sacram.* cap. 1. *Tim. Bostrensis* in *Luc.* 12. *Gratian. de consecrat. distinct.* 4. *Ca. Verus baptisimus.* and lastly, in the Eastern (2) *Cyrl.* who is, *ὁ ὅτι ὁ ὕδατος ὁ καθαίρει τὸ σῶμα, τὸ δὲ ἀνὴρ σφραγίζει τὴν ψυχὴν: ὕδατος, 'tis true; may wash the body; but somewhat quicken, inward, spiritual must reach the soul.* in *Cateches.* 3.

Thus the world hath been divided, and though the Many be on the contrary, *Truth*, as received by Christians, and some other the gravest, especially such as hearken to Scriptures, seems to be on this part; That not *Nature* but *Grace*, the power of the holy Ghost not any outward Element can purge the Conscience from dead works, to be acceptable and clear in the sight of God. Howsoever, the other prevailing, over the world, even the East, might bring in store to *Johns Baptisme*, that dwelt about *Jordan* and were willing to have their sins forgiven; which made them ready to try, what they thought could do them no harm, with more pliable forwardness then the *Syrians* (3) *General* before in the same River, with forced neglect of his own *A-*

piditarius sordidatur, & uno virtutis ac fidei lavacro univerſa vitia depellere? *Lib. 5. de Justitia. cap. 20 in fin.*

(2) Sure, it must have been some truth of no ordinary mark or note in *Christi. n* value and apprehension, that bathed (so continue so long) so much memory of defence and vindication; and the contrary error of great disorder and very perilous consequence that stirred up so many Champions in arms, who would least *Andabatarum* more pugnare, struggle with the air, or fight it out with a fancy. Why all mention either of opposition or satisfaction hereabout hath been so long laid still, as 'twere asleep within the wall of torridio and silence, may proceed from nothing else but the clear and full authority that *Truth* hath been long in aged possession, in the gates of its adversary. So let it rest and dwell. But if any should disturb, of those things would then appear the use. — Think briefly, that herein might be the very point of contest between our Holy Saviour, and the washing Scribes and Pharisees, They calling for the Ceremony, He for the Substance. They resting in the *opus opera um*, traditions observed, He not contented without real, true, and inward sanctification: To serve up to beyond which their Sacramental piety is that of *March. 12. 20.* Except your righteousness (that hearken to me) shall go beyond those Scribes and Pharisees, ye shall not way enter into my Kingdom of Heaven. (3) *Naaman, 2 King. 5. 12.*

(1) Flagiti-
is omnibus
inquinati ve-
niant ad pre-
candum, & se-
piè sacrificasse
opinantur, si
curem lave-
rint, tanquam
libidines in-
tra pectus in-
clusas ulli am-
nes abluant,
aut ulla maria
purificent.
Quanto satius
est mentem
potius eluere,
quæ malis cu-
-

Washing in water does not

banah and Pharpbar. Sin in the burden of the soul, that hangeth on and presseth down, and sticketh close, and woundeth deep: Industrious care would do much to be rid of fear, to draw on hope that it shall dread no grief, from suffering pain (as well as bearing loss) which having begun knows no other bound but to Be Eternal: Upon which account many might be willing to trie what would but colour for toward redemption to Free and Safe; and from that Baptisme, which in nature cleansing, was thought to reach a little farther, to within, and did here own the sure name of, *for Repentance* or change of mind (*μετανοίας*, by divine imposition) from that they now had, which they knew to be bad enough. So that *Johns* Baptism, these probabilities favour, might be, not of initiation to Religion, but cleansing and purification in Religion: So meant and so used; not for the Water sake, but for the Ordinance of God's sake, which in the Law had appointed such purification for sin by (or with, or not without) Water.

Which admitted, (as why may it not? the frame of other Truths is hereby well enough sorted in with, as well of sacred Oracles as abroad; nor is confirmation wanting from them, as well as compliableness) in the Holy story, this would seem yet farther capable of one improvement more, as to HIM our eyes are most upon, our blessed Saviour; *To whom such Lustration might not unfitly serve as preparative to his Entry into Holy Orders*; The time whereof was now at hand, and St *Matthew* hath so related, as if presently he were so actually admitted. This sure: We find him soon after preaching, *Matth.* 4. 17. *Luc.* 4. 17, &c. and chusing his Disciples (*Andrew, Peter, James and John*) *Matth.* 4. 18, 19. (as if till now he had no power) Immediately he betook himself to the Wilderness, *Matth.* 4. 1. *Luc.* 4. 1. from the solitariness whereof *John* returned next, before his stepping forth to the Work of Preaching and Baptizing: *Matth.* 3. 1. *Luc.* 3. 1. Such publique Ministers of sacred things were wont not but to be washed, in fulfilling the letter of the Law, *Exod.* 29. 4. *with water*: And, HE was now of fit age, *sc. about thirty*, *Luc.* 3. 23. the

the ripe season for publique imployment and by the Law again, *Num. 4. ver. 3, & 37. 1 Chron. 23. 3.* besides *St Hieroms* preface to *Ezekiel: tom. 4. pa. 330.* So that it should seem, if not for Initiation as before, but for Purification as even now, in one advanced more for INAUGURATION to most sacred Office (sc. to be supream Priest, Prophet and Pastor of his Church) might, as to Christ, the work of *Johns* Baptisme serve and be intended; With less solemnity men not having been, nor needing to be let out from Privat to Publique in the Church, then they were at first admitted and let into it; each being assumption into a new State, (not but always ceremonious and with much formality, as 'twere in a Regeneration) and whereto once the ceremony of WASHING was requisit, and that, *jure Divino.*

Although I resume and adhere fastest to my first, Not Of Repentance, but of Repentance and More, not only of Purification, much less Inauguration, but for Initiation into the Law, (as Christ did into the Gospel) was *John* a Minister of SUCH holy Baptisme; Legal, as Christ was of Evangelical.

CHAP. IX.

QUÆRE 4.

Why Circumcision should have been brought into the Primitive Churches, and is yet retained in many.

VHereas Circumcision as well as Baptisme had been long used for initiating or regenerating Profelytes to the Jewish Religion, and 'tis like our Saviour took in his Sacrament of admission from one of them, as before: And, Whereas ye know more, there was so long and tedious a vexing controversy in the Primitive Church, which troubled even the Apostles themselves, by occasion of some devout Pharisees, zealous of the traditions of their fathers; and o-

other false brethren crept in privily to spy out the new gain'd liberty in Christ, Whether Disciples of this sect were not, as others formerly, to be circumcised after the Law of Moses? May not the reason of the doubt be more fairly then hitherto deduced from what before, and Be; Because our Saviour had already taken in one rite of Baptisme to matriculate the *advene* into his Religion, the other was now as needfull for the same purpose? and as Circumcision and Baptisme had went hand in hand Both to one thing, (not One, but Both) to perfect Hebrew Proselytes, so 'twas as needfull they should now continue to joyn for compleating the admission of Christians? the rather because the new Religion did seem to promise as much as the old (which ought to be performed) in matters of substance, and therefore it should do very ill to scant it in Circumstance or Ceremony.

Nothing is more certain then the devout and zealous managing of strong attempts to bring in that second rite: the holy (1) Story lays it down at large in several places obliquely or by the way, directly and as of full intent in one whole chapter of *Acts* 15. where poor *Christendom* contributed all the force it had to establish a firm Decree, and in that first general (and only Apostolical) Council that ever met (as far as we know) the Fathers consulted not chiefly, but only about this business: Nor do I remember to have met with a more likely and fitting state of the doubt occasioning the meeting then this, *sc.* to determine *Whether Circumcision were not now as necessary to welcome advenz into Christian Religion, as it had been, joyning in with Baptisme? or Whether old friends might part here, and (which the Council thought fit) Baptisme be enough, without Circumcision?*

A way of stating the doubt that hath not been altogether without mention before: for, though I have not observed many to look so deep, yet (2) One (and in our own language too,) hath lately proposed the Question directly (a very learned man, whose *Sermons* are *Sermons*) and He assigns the reason of the Councils meeting, somewhat otherwise,

(1) Galat. 2. ver. 3, 14, 16. cap. 5. 2, 3, 4, 6 chap. 6. 12, 13. 13, 14. 1 Cor. 7. 18, 19 Colof. 3. 11. Timothy, though a half-Gentile, circumcised by Paul to comply with the Jews, even after the Church-sentence. *Act.* 16. 3.

(2) Mr. Joseph Mede, late of Cambridge; in his *Diatribe*, pa. 97, 58, 8. c.

therwise, yet somewhat toward this, thus :

There were (saith he) two sorts of Profelytes, Some of a lower degree, Profelytes of the gate, *Profelizi domicilii*, admitted without any ceremony ; and there were other made perfect *Hebrews*, Profelytes of Justice, and by consequent circumcised : Now the doubt was, *of these two, to whom or whether, Christians should conform ?* VVhether to the lower, to be made without any ceremony at all ? or to the other, of the Covenant ; who being circumcised, if Christians were to conform to them, they must needs be circumcised also ? And he interprets the Council met to determine for the former. *sc.* that Christians needed no more initiation then those of the lower sort, who were entred without any Ceremony at all : Not of the higher, who were only circumcised, and therefore Christians needed not, because to them they were not to hold conformity.

But I crave leave to (1) dissent from so learned a man. who (it seems to me) mistakes a little : for this could not be the doubt, *to which sort Christians should conform ? to those made with, or without Ceremony ?* For this the Master of Religion had more then in part determined before, by his admission and command of Baptisme, whereof they could not be ignorant : But if to the perfecter (as he had already implied order in ordering Baptisme) then, *how far forth to them ?* whether that taken in already would be enough, to *Wash and be clean* ? or whether there needed as aforetime, to wash and circumcise ? and so to make compleat Christians by the compleat use of both those ceremonies that had formerly went to the compleating those came over the highest Profelytes to the *Hebrew Law* ? This, if it might have been had, would have pleased the *Jews* well, especially the more learned Pharisees, zealous of the traditions of their Fathers ; had been of fair pretext to keep old friends together, whose parting implied and was a change in Religion ; and many other things might have been thought of, and no doubt were : But against them all the Court determines, for a *non-necessity* of the Questioned rite :

X 2

(2) Cir-

(1) And excuse in the borrowed words of Per. Cunaus : Nam & ille, qua fuit animi æquitate, dedisset ingenuo candori nostro veniam. Etenim in corruptam libertatem professi, sine à more, sine odio, quid rectissime dicatur exquirimus. de repub : Hebræorum. lib. 3. cap. 5.

(1) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For, I testify again to every one that is circumcised, that he is a debtor to do the whole Law Galat. 5. 2, 3.

(1) Circumcision would have been the earnest of all *Moses*, the Harbinger of the Law, the first link of that chain would have brought in all *Leviticus*. Therefore what Christ had ordred and appointed was to be rested in as sufficient; the observance of his Law, duty and burden enough; and his followers made over unto him and consigned fast and sure enough by the single use of his own appointed Baptisme.

This I take to be the state of the case and ground of that doubt takes up so much place, and finds so often repetition in the story and doctrine of the later times of the New Testament, which if I have so determined as none before me, it might be for want of the same grounds; and what light hath guided me to where I am, I humbly think, may guide in some measure others also.

And farther yet, into the reason of one thing more, still upon the Stage (the *Quod sit* whereof hath exercised the pens of many, but for the *Cursu*, I have not found so much as an Enquiry attempted) *sc. Why so many of old, of late, and now, both do, and did retain Circumcision with Baptisme for consigning over believers into the profession of the faith of Jesus Christ?* They were and are abroad many, and 'tislike will be to all times to come, who did and do so: *Whence this conjunction?* Whence, but from that they did go together at first? they were found together, and so taken, and kept; even in flat contradiction of an Apostles *Jerusalem* Councel General, many would and will do as their ancestors have done before them. They finde, *Circumcise*, in the plain letter of the Law of faithfull *Abraham*, as well as *Wash* after into *Moses Law*, and therefore they will retain both, *Circumcise and Wash after*, which is natural, rather then *Wash onely*, having had no occasion by *Circumcision*.

(2) On the 27 Article of the Church of England, propo. 1.

For who they were, as to times past. Mr (2) Rogers applies it to commendation of Believers in England, that, in matter of Baptisme, *We do not defile the Ordinance of Christ by any unnecessary supervenient additions, but profess adversaries*

Series to the (1) Nazarenes, who with the Jews were Circumcised and with the Christians baptized, referring to St *Jerom's* Epistle unto St *Augustin*, de *haresibus*. No such Epistle do I finde in St *Jerome*, but an Epistle he has, wherein he makes (2) mention of these Nazarenes, writing unto St *Augustin*, not as Christians, but as (3) Jews (it may be they were such, or in greater part) and of some other we acknowledge for Christians branded with the same error as (4) *Cerinthus* and those *Poor Ones* (for so their names gives them) the (5) *Ebionites*. St (6) *Augustin* himself has them all three together: to the former *Cerinthus* and his *Cerinthians*, adding *Merinthus* and his *Merinthians*, (if at least these be not the same; *Epiphanius* doubteth, in *Hæres. 25. sect. 8.*) and to the later the *Sampsicans* and *Elcesians*: as near of kin, out of *Epiphanius*. Who has them indeed, in *hares. 28. & 29. tom. 1. pa. 110. &c.* and St *Augustin* (7) elsewhere remembers with the Nazarenes, the *Symmachians*.

Nearer home of later times, divers both Eastern and Southern Christians, upon their grounds, go on in that tract, to this day: And, by the way, we are not lightly to esteem the judgment or practise of those present Sufferers for our common Saviour: Though I doubt we do undervalue them and their sufferings, who love their Christ as

Dei confiteantur, Omnia tamen veteris legis custodiunt: So *Gratian* gives a count of them. Decret. par. 2. caus. 24. quest. 3. cap. 49.

(3) Erant illi (Nazaræi) genere quidem Judæi, atque ad legem & circumcissionem adhæserant. *Epiphanius* hæres. 29. sect. 5.

(4) Sufficit discipulo si sit sicut Magister ejus, Matth. 10. Quid igitur inquirunt (Cerinthian?) Circumcisus est Jesus; tu igitur circumcidere. *Epiphanius* hæres. 28. sect. 3. Quod ad Paulum pertinet, hunc penitus explodunt propterea quod circumcissionem abdicavit: imò & rejiciunt propter dictum illud, (Gal. 5.) Quicumque in lege justificamini à gratiâ excidistis. Et si circumcidamini, Christus nihil vobis præderit. *Ibid.*

(5) *Ebionæi*, hoc est, mentis & intelligentiæ inopes quippe qui de Christo & ejus doctrina tenuiter & abiecte staterent opinarenturque. Eum namque simplicem, vilgarem, & solum hominem censuerunt, &c. Porro, legis Mosaicæ observatione omnino ipis opus esse, &c. *Euseb. Histor. Ecclesiast. lib. 3. cap. 21. tom. 1. pa. 118.* is as much as Egenus, Indigens.

(6) Lib. de hæresibus, ad Quod vult deum: hæres. 8. 9. 10. tom. 6. pa. 7. Qui se Christianos Nazarenos vocant, & more Judaico carnalia præputia circumcidunt. id. de Baptismo contra Donat. lib. 7. cap. 1. tom. 7. pa. 75.

(7) Lib. 1. contra Crescon: Grammaticum, cap. 31. tom. 7. pa. 168. & lib. 19. contra Faustum Manich: cap. 4. tom. 6. pa. 143. They might derive from the famous Symmachus, translator of the Bible, of whom St *Jerom* made so much mention and use.

well.

(1) Qui ita Christum recipiunt, ut observationem legis veteris non amittant. Hieron. in E-sai 8. tom. 4. pa. 32. Hoc igitur uno tam à Christianis quam à Judæis differunt: ab illis quidem quod in Christum credant; à Christianis vero quod Judaicis adhuc vitibus implicentur, velut circumcissione, Sabbato, &c. *Epiphanius* hæres. 29. sect. 7.

(2) Epist. 89. cap. 5. tom. 2. pa. 265. Qui dum Christum filium

well as we, do many things for his sake, obey his will to the light of their knowledg, and suffer willingly many of those losses and inconveniences, which we, if the case were ours, would free our selves from, upon terms worse agreeing with our common foundation then they do: For they maintain a life in the midst of persecution, hold it out in flames, forsake not if they be undone and ruined as to this world, part with the fruit of their bodies in hope of the salvation of their souls, and bear chearfully along the discouraging burdens of infamy, pain, loss, disgrace, &c. all which they might be freed from if they would turn with him whose name is *Peter*, and renounce their Dear, Beloved, most honoured Saviour; Living as well as we, (if they would) who make too little use of our peace and plenty but to grow fat and wanton, and being got on the warmer and quieter side of the hedge, having little else to do, fall first a sporting and playing, and then a quarrelling and fighting with one another. They do not so, but meekly and gently take up *Christ's cross and follow him*, (1) *arming themselves with the like mind as, he who suffering in the flesh ceased from sin*, and (2) *induring the cross despised the shame, and is now set down at the right hand of God*; giving the greatest evidence of their love to their Master, that they do for Him, and bear for Him; and forbear for His sake, suffering any thing, or the loss of any thing, and (3) *count all things that they may win Christ, and be found in Him*. They follow step by step, that (4) *Captain of their Salvation*, not made perfect but by *SUFFERING*; and yet they retain still (5) a harmless rite they think they may hold from *Abraham and Solomon*.

The Jacobites, a numberless number of Christian professors, dispersed over *Syria, Cyprus, Palestine, Mesopotamia*, &c: (God grant they be so many indeed, and that reports fill not our working fancies with dreams of more happiness in the communion of Saints then is real, by their forged multitudes; I hope the best) *Brittenbachius* sayes they are dispersed (thicker or thinner) over forty Kingdoms, yet they circumcise, saith (6) another, both Sexes hath a

third,

(1) 1 Pet. 4. 1.
(2) Heb. 12. 2.
(3) Phil. 3. 8.
(4) Heb. 2. 10.
(5) For, in
Christ Jesus
neither Circum-
cision availeth
any thing, nor
uncircumcision,
but a new crea-
ture. Gal. 6. 15.
Circumcision is
nothing, and un-
circumcision is
nothing, but the
keeping of the
Commande-
ments of God.
1 Cor. 7. 19.

(6) Salign.
Itinerar. tom.
8. cap. 1.

(2) third alledged by a (2) fourth, and Dr Heylin (3) confirms, who wrote since them all,

The *Copti, Cophti, Aegophti*, or *Christians* of that Land *Egypt*, do the like; (there are that fetch their appellation from *Κόπτιν*, *Scindo*, relating hither, to cut off) or did, if they have not lately left it by perswasion of the Popes Legat, about *Anno 1583.* as Mr (4) *Brewerwood* thinks they have; but (5) Mr *Purchase* who wrote since gives the continuance, and that they do, as their ancestors were, wont, & *μετ' ὅλιγον, καὶ τὴν ἀνακτὴν ἐκτείνουσιν*, in the words of *Strabo*: lib. 17. de *Aegiptis*. which I may not English.

The *Abassines*, or mid-land *Ethiopianians* inhabiting a large continent, holding proportion, some say, with all *Europe*, though others contract to a less scantlet of *Spain, France, Germany* and *Italy* (as if, it is not yet to be despised; The rather because Truth is there under profession, not (as in other places) under persecution, the Scepter declaring for the Cross, the publique Power uniting all one way, and so God having succour and favour from the things of this world. But, here again I pray, Intelligence flatter not, interposing an Optick Glass which multiplies the species, and creates us but deceit, by shew of more happiness then is, in our best Religious communion; such deasing were injurious, a friendly unkindness. a courteous wrong; and *Pia Fraus* her self is but a gawdy strumpet in her best Holy day robe; Christ and HIS cause nor have, nor need, nor would, nor any thing but abhor and detest her, with all her devices and imaginations) The holy Gospel is there both professed and protected, Baptizing in the name of Father, Son and Holy Ghost, says (6) *Magnum*, yet they circumcise too, say (7) others. And (8) one that was very like to know gives, They believe their Ancestors had it and kept it from *Solomon*: for when their Queen went to *Jeru-*

(1) *Vitriac. Histor. orient. cap. 76.*

(2) Mr. *Brewerwood*, in his learned Enquiries, chap. 21. pa. 153.

(3) In his Geography, pa. 552 in Syria.

(4) In the same Enquiries, chap. 22. pa. 156. Done in a Synod at Cairo. says Mr. *Pagie* in his *Christianography*, par. 1. pa. 156.

(5) In his *Pilgrimage*, lib. 6. cap. 4.

(6) *Geograph. Nova.* fol. 188. in *Ethiop. interiori.*

(7) *Paulus Veridicus*, chap. 1. pa. 15. & chap. 2. pa. 24. Dr. *Heylin's* Geography, pa. 733. & *Brewerwood's* Enquiries, chap. 23.

(8) *Zaga Zabo*, a Native of that Countrey: who having managed office of good credit at home, and sent in Ambassage to the King of Portugal, made this report to *Damianus* a Goes, a Counsellor of that Kingdom; who published both it and sundry other things, most richly worth the knowing, of that remote sunburnt Region.

(1) *Æthiopes autem ipsos, (refert. Artapanus) tametsi hostes, tam propenso tamen in Moysum animo fuisse, ut ipsius quoque Circumcisionis ritum ab eo acciperent. Enseb. Pamphil. Præparationis Evangel. lib. 9. cap. 27. pa. 433.*

(2) *He was so fair and amiable, that there was not any one, how austere and inhuman soever, who in beholding him*

would not be astonished. It was so that many who met him in the streets born in his Nurses arms, would turn themselves about to behold him, intermitting their other affairs only to look upon him: for the admirable beauty of the infant did ravish all that beheld him. Joseph of the Antiquities of the Jews. lib. 2. cap. 5. Tharbis the King of Ethiopia's daughter was in love with the sight of him, and sent to offer him Marriage, though a spoiling Enemy; as there it follows.

(3) *Meminit item Lutherus suo tempore fuisse in Austria ac Moravia Judæizantes, qui tam circumcissionem quam Sabbatum urserint. Conrad. Dieterici. tom. 1. pa. 119. in festo circumcissionis. Whether Innocent the third meant some in his time or since is uncertain. Absit enim ut in illam damnatam hæresim incidamus, quæ perperam affirmabat legem cum Evangelio, & circumcissionem cum Baptismo conferendam. Decretal. Gregor. lib. 3. tit. 42. c. 3.*

(4) *And so one of our own Nation; The Ethiopians or Indians, who are also called Abyssenes, (but this Geography I understand not) grounding themselves upon this example (Acts 16.2.) retain the Custom of Circumcising still, as well as Baptizing. And herein they are excused by Caietan (part. 3. Quæst. 37. art. 1.) For that they use it in imitation of Christ: who therefore addeth also, that he shal do wel that useth Circumcision, not as a legall ceremony, or a remedy against sin, but only for conformity to Christ. Dr. Mayer, on the hard places of Scripture: on Añ. 16. 3. This was the Cerinthians reason before,*

honour,

salem to be acquainted with his wisdom, (and perhaps rites) she brought back this as one of the chief flowers of the Nation, which her Posterity retain: though our (1) Eusebius, go a little higher and fetch it from Moses. Who (as he learned from Artapanus) going to manage a War in Ethiopia in behalf of his foster-father Cenephra, while he lived in Egypt, so won by his discretion and the attraction of his person, (2) for beauty incomparable, upon that Nation, that they were content both Priest and People to retain the rite of his Religion ever since. More I believe I have (3) read of though I cannot upon the sodain turn to chap. and pa. believing in Christ and deriving (they meant) all from him, not abhorring that rite, himself not disallowed but accepted.

Mr Brerewood indeavours to render it in some of these, a Custom rather National then Religious: As of the last Habassines, that they are descended of the ancient Ethiopians, who (as Herodotus) did circumcise; or of the Arabians, who came of Ishmael, Abrahams son by Keturah; and so of the rest: and their own Priest before cited (who, one would think, should best know their own) that they observed it, for a reason in (4) Religion indeed, but in love,

honour, and remembrance, professing imitation of our Saviour: Luc. 22. 21. But

They have taken in Baptisme from *Jerusalem*, (say the same of the *Nazarenes* and all before) *Jerusalem* had wont to circumcise as well as Baptize: Even the Apostles times were troubled then about a conjunction thought expedient; they would not have been troubled about trifles: Might not the reasons for their union to continue inseparable, preponderate and bear sway in the scales of their Judgments who sat at sterna, as (1) Church-Governors then, and by tradition or traduction, long continued derivation be brought down through other times to us? Notwithstanding the decree of *Acts 15.* for we know how usual it hath been (I do not say, should be) for whole Nations, whole Churches to reject (or retain) what other whole Nations or Churches in Canons and Councils, yea Epistles or Gospels have thought as fit with like liberty and Religion to determine of otherwise: witness the Church of *Rome* compared with ours, and other instances enough: And as to that book and that chapter, and that Council and very decree, 'tis known we make no conscience of eating of blood, though under the same prohibition there with circumcision (so we find it, and distinguish who can) *Harlotry and Idol-sacrificers*, placed also in the same range of; *One as 'tother rejected or allowed.*

So for *Mahomet*: we have it from our own (2) story (written when was much intercourse hence with *Jerusalem*) that he useth both circumcision and baptism; we have it from (3) other; that he had conversation as well with *Abdalla* the Jew, as *Sergius* the *Nestorian* Monk; and borrowed of both: Might it not be like, if he loved baptism the better to fit the Christian and serve his own turn

(1) Cause quidem & auctores ejusmodi discrepantiz (says the Historian, speaking of the manifold diversities of usage in several Churches, in Feasts, Fasts, Rites, &c. (suerunt Episcopi, qui variis temporibus Ecclesie præerant. Qui autem istos ritus recipiunt, eos tanquam legem ad posterios transmittunt. Socrates, in Hist. Ecclesiast. lib. 5. cap. 21.

(2) Machometh volens placere utriusque testamenti cultoribus, quædam

quæ legem, quædam quæ evangelium contingunt, prædicavit: de veteri testamento Circumcisionem, de novo Baptismum. Marth. Parisiens. Hist. Angl. in Henric. 3. p. 412.

(3) Puse. Pilgrim lib. 3. cap. 3. p. 244. Juerunt eum duo hæretici; Sergius Nestorianus, & Johannes Antiochenus Arianus, & quidam Judæi. Magdeburg. Centur. 7. cap. 15. sect. de Mahometanismo. col. 331.

Y

there.

therewith, that he took up *the pain* where he had them together in the *Hebrew Law*, rather than any thing hitherto said by others? Wherein he agreed also with many Christians? and to the same storehouse furnish each shop, *Jerusalem* the Holy City, or CITY of RELIGION, be the Mother of all: Most Masters of Religion have loved and used to coyn as little as they might; or if they must, their high judgments have led them to new stamp, only that mettall had went to go under other signature for tryed and currant before as in planting of gardens, desire is to borrow slips from the neighbouring plots of like soyl; or in making a posy the flowers are commonly gathered from divers beds and walks, sowing little to the maker but the disposal or composition: For it is easier to dispose then provide, to compose then to give being, to borrow then to raise and create; and in any thing shall please the people (never but jealous of change) a safe rule and of great use, *To innovate as little as may be*, especially in the dearest and closest interest of them All, *about matters of Religion*. One Council and one Scripture and one book and one To conclude this point we have found this conjunction of Rites for initiation both in Scripture (as interpreted) and since dispersed over *Egypt, Ethiopia, Arabia, Syria, &c.* of late and before, both in Christendom and without and beyond; May they not have come both together wheresoever we find them (from where it is confessed they Both were, and whence most other things of the same kind amongst us are allowed and confessed to have come) and They, We, All (who would have joynd circumcision and Baptisme, or have, or do) fetch all from *Jerusalem*, the Grand-mother of Religion? and particularly from *Proselyte-admission*? whereabouts was my fourth Quare, and in my fourth inference or promised derivation.

CHAP. X.

Sundry other dark Texts inlightened, alluding to a Regeneration.

I Add a fifth; more then I promised. And hence also a true, natural, genuine, unforced interpretation of sundry dark allusions (yet remaining dark) and seeming hard expressions of divers places of the later Scriptures, especially in *St Pauls* (1) mysterious Epistles, hardly if at all possibly intelligible but from these prestructions. That great (2) Master of Christian Religion was we know also a learned *Hebrew*, an acute Pharisee, a Doctor of the Law of *Gamaliels* Colledg., and being expert in all the Customs and Questions of the Jews, (which height he was after glad to meet in his learned Judg *Agrippa*) spake, no doubt, and wrote according to that knowledg in himself, which in the tendry thereof did still presuppose a Regeneration. How shall we understand what he spake without having first learned those grounds upon which he spake? How shall we possibly attain to the proper and genuine (3) meaning of those words (he has left his sense wrapped up in) without a foreknowledge of those things, from which he derived the use of those words? and without a presupposition both of which knowledge in him, and foreknowledge of them in us, we can neither imagin how he should have spoken as he did, nor can we possibly apprehend him? As, the frequent reflections of his pen upon generation *spiritual*, parents *not natural, born to God*, and a bless'd (4) *New* creakments, that the Relative is not *in us*, as referring to Epistles, but *in us*, among which things, of the last judgment, often treated of by *St Paul*, and likewise thereby *St Peter*. Among them are divers things hard, &c. This seems probable, and would set a new face both upon the sense of the text, and controversies managed by interpretation or distortion thereof.

(2) Whereto I was appointed a Preacher and an Apostle, a Master or Teacher of the Gentiles in faith and verity, 1 Tim. 2.7.

(3) *Scilicet legis non hoc est, verba earum tenere, sed vim ac potestatem.* Dig. ff. de legibus, senatusque. L. 17.

(4) A man in Christ a new creature, 2 Cor. 5.17. and see Galat. 6. 15. Ephes. 4. 22, 23. 1 Corinth. 5.7. 2 Corinth. 4.16. Titus 3.5.

(1) *Hereof*
in Colof. 2. 9.
Ephes. 4. 22.

(2) *Roman.*
6. 3, 4, &c. Co
lof. 2. 11, 12,
20, &c.

(3) *Colof.*
3. 1, 9, 10. E-
phes. 4. 22. si-
quidem Rege-
neratio, quod
ipsum etiam
nomen, decla-
rat, alterius
vix initium
est. Basil. lib.
de Spiritu
sancto. cap. 15.
Renovatur
quod finitum
est, protelatur
quod adhuc
durat Digest.
de damno In-
fecto. l. Dies.

(4) *2 Cor.*
15. 17.

(5) *For our*
conversation is
in heaven,
whence we look
for the Lord
Jesus Christ,
Phil. 3. 20.

ture: The (1) Old man also he tels us is (2) dead and buri-
ed even by Baptisme alone (Circumcision, for some obliga-
tions attending, or other inconveniences, was it seems then
left out) and a (3) new man raised up instead thereof: nay
such a prevailing and universal change, that (as the Hebrew
of his Renate Profelytes) (4) Old things were passed away,
and all things become new. New kindred (in God) new (hea-
venly) relations, a new name, *Saul* called *Paul*, new faith,
new hopes, a new mind, a renewed (5) conversation: I
say **THEREFORE** and restie in the Lord that ye hence-
forth walk not as other Gentiles walk, in the vanity of their
mind, having the understanding darkened, aliens from the life
of God, &c. But be ye renewed in the spirit of your minds,
and put on the new man framed so, a similitude of God in
righteousness and the holyness of truth. Lay not one to ano-
ther. Let that stile, give it over: Lay all bitterness aside
and wrath and malice, and Be ye followers of God as his dear
children, &c. Ephes. 4. 17, 18, &c. A new **FORM**; what
could be more? and that is in Rom. 12. 2. (not a transfigu-
ration but a **TRANSFORMATION**) I beseech you, Brethren, by Gods
mercies, that in reasonable service you offer your selves to God
a sacrifice, and be not conformed to this world, but be ye
TRANSFORMED by the renewing of your minds, and con-
firmed in the new man, which is somewhat light, and of the
outside, and a new man, a very **Metamorphosis**. As the *Corinthians* are said to be so translated
to Gods Image, 1 *Corinth.* 3. 18. (a thing done) and *My*
little children, of whom *Israel* call this **FORM** of Christ be
brought forth in you. *Galat.* 4. 19. In regard whereof the
foreknown of God are said to be predestinate to a **Con-
formity** to the image of Gods Son. *Rom.* 8. 29. who was before
(as is elsewhere said) the first Draught as it were of the in-
visible God, They, (the elect *Romans*) but (in their New
making) **Conform** and like to **HIM**, and so He being before,
and they after, and but after him, He hath in all things the
priority or preeminence, as *Colof.* 1. 18. or, as here; is here-
by made the first born of many brethren. From which
TRANSFORMATION, by the way, (in various expref-
sion

sion so often pointed to, and must therefore have had much Reality both in it self and common belief, and from the truths depending thereon, (but those consequences overstrained, as the manner is): Might those perverse *disputers, men of corrupt minds*, that lived in those morning days, draw colour of their claimed Liberty, indeed open and boundless wild Licentiousness, who questioned (as appears by the Apostles often questioning them) the dissolving of all bonds, natural, moral, political, oeconomical and of all worldly obligations, by coming over to their new and regenerate freed condition. If we look into 1 *Corinth. chap. 7. Ephes. 5. Coloss. 3. 1. Timoth. 6. Ephes. 5. & 1 Pet. chap. 2.* We shall there find servants ready to forsake their Masters, women to divorce their husbands, children rising up against their parents, subjects against their liege Lords, All champing irefully upon the bit, and ready to take up the words of the Psalm, *Let us break their bonds, and cast away their yokes from us*, All whatsoever that have held the world in quiet and kept us in duty and subjection, Whence but from that change sounding in their ears, and treasured up in their hearts, *They were not now what they had been?* They were Dead to the World, Alive to God, a chosen generation, a peculiar people, Born again, the SONS of the most High, and must they yet be held in by their old rotten bonds of corrupt carnal relations? Which made the caution needfull (and hence we have its just place and use) taken up in the Epistle to the *Galathians*, (to keep all in order and due bounds) *ye have been called unto Liberty, grant that, but not such a liberty as may give occasion to the flesh*, or fleshly men to follow the swinge of their exorbitant desires, to what they list, and unbounded appetite may crave, but *in love still to serve one another*; and by another Apostle to the same sense, *As free (so ye are) saith St Peter, only use not your new liberty (justly claimed and freely granted) for a cloke of maliciousness, or licentiousness to any thing, but as becomes the servants of God, those would not shame a heavenly relation, honouring all men, loving your own fraternity, fearing God, obeying your King, and submitting to all humane*

1 Pet. 2. 16.

humane orders for Gods sake, &c.

1. *Use not your due liberty as a cloke,* *ὡς ἀναιδέως* : in a metaphor taken from fordid men; who though their cloths be underneath torn and vile, yet if they get a handfom cloke to cast over, they walk the streets in appearance neat; the wileness is covered, but the fordidness remaineth: So, many are apt to abuse *Holy Religion* and *just Liberty*, to be a cloke and cover of their licentious, wild, unbridled passions and corrupt affections; envy, malice, pride, covetousness, ambition, revenge, and the whole heap of troublesome and cursed sins (sedition, insurrection, sacriledg, disobedience to *POWERS*, which is, *as the sin of witchcraft*) those reigning spirits, their dominiering lusts within are subtle and active enough to tempt them to; they have not their Christian liberty unless they may withhold their Tithes, pull down Churches, destroy societies, discompose States, subvert Government, obey whom they list, do what they list, think, speak, act as they list: But do not ye do thus saith the Apostle, *Ye have not so learned Christ* or the freedom of his Gospel, *if ye have heard of him or been taught of him as the truth is in Jesus, to put off that old man corrupt according to such erroneous lusts, and put on the New, created in righteousness,* that giveth every one his own, and *True holiness*: Or be not so impious to profane a shrine to cover a strumpet, to wrap up an Idol in *Aarons* holy robes, to make Religion a stalking horse to come (unsuspected) at corrupt, carnal, leditionous, sacrilegious ends, Let it be *abomination* and *as the sin of witchcraft*, to make *sanctity* a cover of iniquity, *fair liberty*, for any thing that is foul *ὡς ἀναιδέως*, as a cloke, to cover all wickedness of men visible.

2. And, *as a cloke of Maliciousness*; not *Mistice*, a particular passion, as usually translated, and commonly understood, but *the habit* of *Naughtiness* in general, an ill disposition, or *Habit of wickedness*: so observed and suggested by learned (1) Dr *Sanders*, so translated by him there

* Hujus virtutis contraria est vitiositas: sic enim

malo, quam Malitiam appellare eam, quam Græci κακίαν appellant, nam MALITIA certi cujusdam viti nomen est, VITIOSITAS omnium. Cicero, Tusculan. Quæst. lib. 4. Quas enim Græci κακίαν appellant, Vitia malo, quam Malitias nominare. Id. lib. 3: definitibus. (1) In his excellent and judicious Sermon on that text: pa. 21. and

and by others from the (1) Septuagint in divers places and that which is only rendred, by that unusual abstract in the (2). Civil Law from *Malus*, *Malitas*, the head or comprehension of all evil; and as in the Vulgar of *Matth. 6. 34.* *Sufficit diei Malitia sua*, sufficient for the day is the mischief thereof, any ill or inconvenience; do not abuse your privilege to such designe, your granted liberty by real change to an occasion or colour of ANY Evil. As elsewhere, when it was questioned, May a new-born Christian (3) put away his old wife? No: nor a woman her husband, but if the infidel will depart, let him, or her, depart: (4) Let every soul continue subject to the higher powers: (5) Children obey your parents, still: (6) Wives your Husbands, Servants your Masters. And (7) if any have believing Masters, let them not despise them because they are now brethren, but do them service because they are faithfull and beloved partakers of the same benefit, as a man had rather serve a friend upon the same stair of common goodness, then an adverfary, or an enemy; The sum, (8) Be ye clothed in humility, (9) in honour preferring one another, not scandalizing the Gospel, (10) remaining in the same state ye were called with God, (11) submitting to each other in his fear, and under all old carnal relations remaining, still ready (12) in love to serve one another. This was the needfull doctrine, upon all changes allowed, which the Apostles preached; which changes (to go on) we have not in St Paul alone. For,

(1) As in Gen. 6. 5. Wickedness was great on the earth, *ἐπ' αὐτὴν ὁποῦν αἱ κακίας* in Exod. 23. 2. Thou shalt not be with the many in ill, *μὴ τὰ πλεονον ἐν κακίᾳ*. So deuterion. 31. 18 Jud 9. 56, 57. cap. 20. 3. 12, 13. 1 Reg 12 19, 17, 20. cap. 17. 28. cap. 24. 12. and in many other places. 1 e. 1 e. slides the Original of Eccles. 33 32. Idleness teacheth much ill, and

chap. 15. 21. All wickedness small to the wickedness of a woman: twice together: and in the New Testament, Acts 8. 22. 1 Corinth. 5. 8. chap. 14. 20. Ephes. 4. 31. Jam. 1. 31. and in the beginning of this very chapter, Lay aside all ILL: In all which places, and many more, *κακία* (the word here) may be well, and can be well nothing else but the head or comprehension of all Naughtiness.

(2) Metum accipiendum Labeo, dicit, non quemlibet timorem, sed majoris malitatis. Digest. Quod metus causa. lib. 4. tit. 2. LL. 5. (3) 1 Cor. 7. 10, 11.

(4) Rom. 13. 1. 1 Pet. 2. 13. (5) Ephes. 6. 1. Col. 3. 20.

(6) Ephes. 5. 22. Colos. 3. 18.

(7) 1 Tim. 6. 1, 2. (8) 1 Pet. 5. 5. (9) Rom. 12. 10.

(10) 1 Cor. 7. 17, 20, 24. (11) Ephes. 5. 21.

(12) Galat. 5. 13. A divine sentence not fit to be written but in letters of gold. Nothing is more Christianly religious: Give it obedience, and from it alone we should see a new face of Christendom.

In

- (1) 1 Per.
1.23, 25.
- (2) 1 John
2.29.
- (3) John 1.
12, 13.
- (4) Homo
hominis nisi
ipso indicante
non intelligit
cogitatum :
Quantò minus
Divinum quis
poterit inve-
stigare consili-
um, nisi cui ip-
se voluerit re-
velare. Bern. a
in Epistol. 77.
- In (1) St Peter we have births proceeding from a double semination : One *corruptible*, as of the flesh, but this (natural) lasts not, another supernatural, as from *immortal* generation ; *ἀναγεννάς*, whereby somewhat is quickened *which abideth for ever*. In St John is a second and beyond-and-after-natural (2) *Generatio ex te digne*, out of the **RIGHTEOUS** one, as 'twere from God above ; The consequent whereof is there in consequence of discourse continued in the next chapter, To be *the Children of God* in present now, to those were the compleat sons of men before, and whatever *they shall be* hereafter (which is unknown, chap 3 ver. 2.) And the seed of that Divine birth is said after *to remain*, as an antidote against ill, or inward receit at the heart to hold antipathy and keep out the working of temptations that they may not close in and generate unto sins, ver. 9. All this, even out of GOD, chap. 1. ver. 1, & 18. Besides the like intimation and expression, even to words and syllables in the Gospel of the same Apostle : *As many as received him, to them he gave power to become the sons of God : who were born : (to this estate) not of blood, nor of the lust of flesh or men, but of God.* (1) *ἀπο θεου*
- These are in Peter, Paul, John, abroad : nearer home I chiefly insist on the 10. ver. of this present chapter ; the coherence whereof seems not so well made, the sense given, nor deduction of consequences followed, as these things (in my understanding) may give ground for. The usual interpretation is this : That Nicodemus, (a great Master in Israel knew not, (as well how could he?) the great mystery of Regeneration, (revealed only by whisper from heaven, which he had not) Hence he, (despote of that revelation, which was not in his power) makes an answer childish and grossly carnal, (which yet no one can (4) suppose how he should have mended) talking of entring into his mothers womb, (to which his invincible ignorance as inevitably led him) and being thence born again : whence our Saviour reproves him sharply, *Art thou a Teacher of Other, a Master in Israel and yet thus ignorant?* But how do these things hang together ? That our Saviour (meek and gentle)

tle) should dispose to blame him (who would do nothing without reason) for ignorance of that, he nor did know, nor could know, nor any other could well tell how he should! in a mystery of Religion to be revealed, dropped only from heaven, which instillation, inspiration 'tis granted he had not! Might he not well have answered for himself, Ye call me Rabbi and Master, and ye say well. for so I am, but how can I speak, in that I was never taught, or know these things unless some one (from above) shew me? Such revelation I have not, why am I blamed for that I never could have? can I take what was never sent, or receive what was never given? If this must come from God, and he gave it not me, how am I (though I have it not) blamed, or but excused! Whereas in the other way, blame comes home, inexcusable, unanswerable, unavoidable; *sc.* That he was blind where he might see, an ignorant professor of what he might know, destitute of the knowledge of his school, the tendries of his associates, the light then upon the stage, the learning of his place: from whence he might have had instruction of the whole business, but he a trewant or a drone neglected even the usual tendries of his own Religion, offering him what as a Doctor he refused, the doctrine of a Regeneration. And thus our Saviours increpation comes home indeed, the blow lights hard and smarts as he intended it: *Art thou a Master in Israel, and knowest not these things, thou shouldest, mightest, oughtest know! thy Liturgy, thy Breviary, thy Catechisme, thy profession! the badge whereof in thy professing ignorance doth but blazon thy folly, and in thy long robe (that lying outside) thy ridiculously incongruous simplicity and duncery! So the Schollar might have known, otherwise our Saviour would not have blamed him for want: and that without impossible Revelations, which were never accounted in mans power, and so should be out of reach of blame: for the learning of his own Schools might have been in this his sufficient instruction, the doctrine extant (to have been furnished therewith) a shield of strength to keep off this increpation. And so this place,*

to rebuke y^e radio y^enam mo² and eviled I blow y^enot

(1) By St
Chrysostome,
in Homil. 23.
in Johan. tom.
2. pa. 153. and
many more.

nor (as (1) usually alledged) affording instance of what is after, in 1 Cor. 2. 16. *The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he skill, for they are spiritually discerned.* for by the ordinary acquirable knowledge of his own School he might have come to notice of them by study and industry, as a Schoolman to the opinion of *Secutus* and *Thomas*, and a Priest to his rites by his own rituals.

The coherence moreover would thus be well made out and carried along with clearness of sense to some verses following. Dost not thou a Master know these things? *11. Verily, verily, I say unto thee, We speak what we know, thou mightest, and testifie what we have seen, it is every days object, and yet, seemeth it strange to you? ye receive not our testimonie.* 12. *If I have spoken unto you earthly things, within reach of every days sense, and ye apprehend not or believe not as out of reach, How would ye believe if I should strain higher, to speak of those things from whence I am and whereto I could ascend, heavenly things?* 13. *Wherunto 'tis hard for any other to climb in apprehension; for No man hath ascended or can ascend up to heaven to understand things there (ascendit in celum discit, qui arcana celi penetrat, saith Grorin on the place) save he that came down from heaven; from the bosome of the Father, even the son of man that is now in his contemplation and omniscience in heaven.* 14. *And as Moses lift up the Serpent in the Wilderness heretofore on high, so must the Son of Man be thither from whence he is lifted up again, that whose believeth on him may not perish, but have everlasting life.* Thus are the words chained together fast and close, in a handsome coherence of sense as well as Grammar. Thus they enlighten one another, still supposing a Regeneration known upon earth and visible (as was said at ver. 11. *We testifie what we have seen*) So is offered to us all of a piece, light and clear, (not to speak of others miserable distortions, and incongruous, inextricable perplexities) and in a word, This makes the text together look like it self, the word of God and sense. A diligent inquiry would I believe find out many other (consider of

3am:

7 am. 1: 18. & 2 Cor. 3. 8, &c.) which interpreters have hitherto tormented themselves in vain to give any tolerable interpretation of, and after all have scarce left handsome Allegories of those the holy Ghost meant for notable Elegancies; The places are rich in deep sense and profoundness of matter, but the well hath been hitherto stopped, there have wanted to draw the riches forth. What I have now laid before you, I commend unto the blessing of that GOD to continue, who hath I hope hitherto guided both my heart and tongue: if all or any may conduce to the guiding if it be but of one benighted soul, or inlightening of any obscure and clouded text of Scripture, I have then of my pains and search abundant recompence: Ye also some, of your tempted patience, which if not accustomed to such length or thornie difficulties, you may the rather bear for once with that is not usual: *Consider what I have said, and the Lord give you understanding in all things.*

And thus, with my sands run, I am at last arrived at the end of my way, whence 'tis usual to stand still and look back: Remember therefore, &c.

All which yet I desire to have taken as offered, and accepted as intended, *non tam asserendo quam disquisiendo*, in the words of my great (1) author, that I meant to propose only to attention and judgment, not so much with the confidence of a peremptory resolver as the (2) modest *basitancy* of a seer.

Utiles enim sunt si non prorsus veri
 Illustrissimus Baconius, in prolegomena ad histor. Ventorum.

(2) Si cui veto in disceptatione profundum aliquid occurrerit, de hoc quidem dicendum: (said Origen) sed non cum omni affirmatione. Hoc enim aut temerarii hominis est, ejus qui sensum humanam infirmitatis perdidit, obliuiscique sui sit: aut certe perfectorum virorum, & eorum qui considerant se scilicet ab ipso Domino Jesu didicisse, id est, à verbo veritatis & ab ipsa sapientia, per quam omnia facta sunt, agnovisse, vel eorum qui divina responsa ingressi, turbinem & caliginem ubi ipse Deus est, calitus acceperunt: in quod vix ille Moyses ingressus, vel intelligere talia potuit, vel proferre. Nos vero pro eo solo quod mediocriter nec, credimus tamen Domino Jesu & ejus gloriamur esse discipuli: Nec tamen audemus dicere, quod faciem ad faciem ab ipso traditam sapientiam istelligentiam eorum, qua divini libris referuntur, quæ quidem certus sum quod ne ipse quidem mundus pro virtute ac maiestate

hinc ad hunc n. hinc ad hunc n. hinc ad hunc n. hinc ad hunc n. hinc ad hunc n.

sensuum capere potest.

Propter quod,

pronunciare

quidem de his

quæ dicimus,

sicut Apostoli potuerunt,

non audemus.

In eo autem gratias agimus,

quod cum

multi imperitiam suam nesciant,

& morus suos incompósitos & inordinatos, interdum

etiam & ineptos at fabulosos, cum omni intentione, sicut sibi videtur, quasi verissi-

ma assertionem annuntiant, nos de rebus magnis & his quæ supra nos sunt, ignoran-

tiam nostri non ignoramus. Apolog. Eusebii Cæsar: pro Origine, inter opera Hie-

ronymi, tom. 9. p. 114.

ker and yet learner; and as One that had rather doubt of many things he thinks he knows, then over rashly determine, or impudently pronounce and contest for those things he thinks there is the least cause to doubt. The way was untrodden, where as it was not impossible to err at first, (nor improbable) so should it not be unpardonable, there to have slept awry, where scarce any had set a foot before. It had been, easier to take on in the beaten road, as the fashion is, to skim the top, and by laying together by help of a Concordance those places of sacred writ where *Born* and *Again* are mentioned, to have heaped together such Materials, and hammered out such a form of doctrine as these places, severally and jointly, would have afforded. But the (1) vein of precious metal lies lightly deeper, the surface of the ground there is often dry and barren, and to lay a sure foundation of true interpretation, it may be needfull sometimes to dig deeper then the very text in its originals, The Scriptures are, I confess, *light* of themselves, and have from heaven *to guide our souls into the ways of peace*, but if they chance to burn dim (as in many hard places they must be confessed to) or have their light eclipsed by any interpositions, (worst of the rubbish contracted by time) the light of a candle there may not be despised for help, to light us at least up to their sense, nor the snuffers of the Sanctuary (made though they were of (2) prophane gold from *Ophir*) to trim the light, to quicken its brightness, to make it shine clearer, direct farther, guide surer then otherwise of it self, it would or could:

And

(1) *Leviam*

metallorum

fructus in sum-

mo est: illa

opulentissima

sunt quorum

in alto latet

vena. Seneca,

in Epist. 23.

(2) *Scire*

prophana qui-

dem sanctis

non credo

prophanum.

Si non illo

ra mente pro-

phana legant.

Joan. Buxtorf.

in Grammat.

Heb.

And for this the things delivered have, I hope, here some use. I say again, it had been easier to have bin the following Chariot, to have traced others, to have kept the beaten path, when not only the comfort of society might happily have lightened some burden of the way, but the directing feet of passengers before have preserved from error, and guided surer and safer those that were to follow after: But this liked not me. This had been but to repeat others thoughts, I esteem it more to add of mine own; as counting it more answerable to the desire and expectations of good men, and greater advantage to truth, to be the author of one new thought, then the continuer or repeater of twenty: which is more then to trade with the old stock, to lay in by addition somewhat of new store, to make a beneficial and fruitfull increase of what is already come in, and to set up a new mark or stand as it were, to direct yet farther into the *terra in cognita* of divine mysteries, then past discoveries or intelligences have, or could have brought us acquainted with. But a grain of truth is precious, yet more, of Christian truth, most of all, in the profoundest, obscurest, richest, divinest mysteries thereof; toward discovery whereof these things I hope may afford some light: and so leaving all to your consideration, meditation, application, conclude, as I use, by giving due praise and honour to our most glorious and most gracious Lord God, by whose gracious favour it is, that we have thus leave to meet in his house, to enquire and learn the things of his counsel and will; who blest the opportunities to his own allowed ends, that we may proceed *from knowledge to knowledge, from vertue to vertue, from faith to faith*, til we be perfect in Christ Jesus our Saviour: To whom with the Father and the Holy Ghost be honour and praise everlasting. *Amen.*

Cyprian:

Cyprian: de baptizand. Novat. Epist. 77.

Rescripsi, fili charissime, quantum mediocritas, nostra valuit, & ostendi, quid nos, quantum in nobis est, sentiamus; nemini prescribentes, quo minus statuat quod putat unusquisque prepositus, actus sui rationem Domino redditurus: secundum quod beatus Apostolus Paulus in Epistola sua ad Romanos scribit & dicit, Unusquisque nostrum pro se rationem dabit. Non ergo nos invicem judicemus.

Opro te, fili charissime, semper bene valere.

Of the Form of Baptisma.

Go ye therefore and teach all Nations (or, as ye go, or going, make Disciples of all Nations) baptizing them. *But in the original, of N.T. On the Name of the Father: and of the Son and of the Holy Ghost. March. 28. 19.*

IT is agreed on by all that this is the very Commission or Letters of Orders, enabling all the deputed Ministers of Jesus Christ to Baptize. All men, say some, Others, the Gentiles only, there was order for the Hebrews before; but this if it be, clearly appears not (at least, to this way of Baptizing) and therefore say I, *This is Christ's Catholic Institution of Baptisme Understand;* Of all persons, of all Nations, not the peculiar Hebrew excepted, though he stood much upon his high priviledg, and would sparingly be allowed any need of change; but, take in him says Christ, and every other, and universally; for, I am at top, *All power is now given unto me both in heaven and earth, Go therefore, and as ye go, take in all, baptizing them (my way of Matriculation) In the Name of Father, Son and Holy Ghost.* In which verse are usually made two parts, and those clearly distinct, and that distinction, with the order thereon argumentative, for satisfaction in a very weighty business. For troubling the Church, object some, and raising needless controversie; Nay, for stablishing the Church, says the Anabaptist, and putting end to one great controversie, for the total and final exclusion of all Infants from the Holy Sacrament, by laying barr in the way of necessary knowledge, to them impossible; for our Saviours words are more plain then that they may be evaded, and he knew his own mind best who those in these words to interpret it, **GO, TEACH AND BAPTIZE.**

The first of which is preparative, the last the main; That introductory, to bring unto this, yet so as both are necessary,

This Text urged.

cessary, and in this order, First, instruct, and then, initiate.

1. For it might seem unreasonable to admit men they know not whither, or enter them to they know not what. *Ἀλλοθεν μὴ δοκέ*, in the words of *Festus, Acts 25. 17.* very incongruous to priviledg whole multitudes to the greatest height by droves: and though it be in the way to heaven, it might be expedient a man carry a light in his hand, as well for his other comforts, as to be sure he hit the right way: Catechizing of Nations is therefore to go before Baptizing them, Illumination before they be admitted to profess the *Light*, To try the Schollars aptness and fitness, before he be preferred to a higher form, for fear he may prove dull or scandalous: And do so here; examin, approve, and then Baptize.

2. But admit afterward: For the complaint ran high in the Prophet, *A day of trouble, rebuke and blasphemy that Children came to the birth and there was not strength to bring them forth: Esai. 37. 3.* When good desires shall be denyed their errand, earnest suitors driven from heaven gate, They that would may not enter, but be beaten from *Noah's ark*, the desires of their souls still hovering about the windows, This is a sad case. Of a good School 'tis the commendation to have many good Schollars, Heaven loves to be furnished with guests, and the felicity of the righteous receives much increase by their number and multitudes. Of those therefore that would enter let none be kept back, of those that would be admitted let none be excluded: My Father keeps open house, why should any of his servants be churlish or illiberal, straightning either the hand of his bounty, or the gratefull performance of good offices from themselves? Who is prepared let him be received, and Baptize all that are taught.

Thus the *Ana-baptist* (or rather *Antipædobaptist*, for there is a great deal of difference), and they that would have no children Christened, do yet as much disclaim *Ana-baptize*, for that which was administred in infancy, they say, was no Baptisme, and in their seeming repetition, they

they do therefore at ripe years, but begin, not renew) and having laid such a foundation, much is the following use his importunate perverseness makes of it. For when we require *Nations* to be baptized, 'tis the plain word of command, Christ willed so: Good, saith he, But he first willed them *to be taught*. When we reply, Federal holyness, Children within the Covenant, The sons and daughters of *Abraham*, a faithfull Generation, a holy Seed: Be it, saith he, But *every thing in its own order*, Christ's Sheep hear his voice; and that is here, *Teach and Baptize*. When we think to strike all dead by instance of Circumcision the eighth day, administred to as very infants as ours can be; what made or supposed them fit, may by a parity of reason as well supply all imaginable deficiencies of ours of the same Covenant: Well, sayes he, for *Jehovah* once said so, to the Sons of the Old Testament this was Gospel; but Christ hath been since, and he hath said, *A new Commandment give I unto you*: So that now though not *necessitate rei*, for the need of Instruction's sake, yet *necessitate præcepti*, for obedience to this Commandment's sake, that is necessary, which might before be at liberty: Nor may our dutie be taken out a syllable shorter then the length of Christ's precept, which here forbids the profanation of what is holy in our ignorant service, or that we stumble at a wrong administration in the dore of entrance to Religion (by pressing on like bruits unbred and untaught) but we are first to *know what* is to be done (or is supposed or implied) and then obey or receive accordingly; Believe, and then receive the Seal of Sacrament; first be Taught, and then Baptized.

Thus is this the grand refuge of the great disturber, his *gladius amplexus* that wounds both wayes, or rather his Sword and Buckler whereby he both defends himself, and gives out offence to his adversaries: for when we urge the right of all *Nations* in *terminis* so set down, federal holyness, or children in their parents; Circumcision the eighth day, &c. he keeps off all with, *Teach* before any thing: When we require reason for disturbance of Christ his

A a Church

Church of 1500 years possession, *Teach*, saith he again, This is required distinct and preparatory. So that this one word, is his ready and chief both guard and weapon, let us see how fast he holds it.

Not so fast but it may easily be wrested out of his hand, for the weight of his whole argumentation is setled upon two slippery or false Foundations. 1. That in this verse are two, and those distinct precepts or commands; two propositions, two bidding verbes, two duties laid down by them, and their order argumentative, whereas here is no such duplicity, but *One* plain, simple, general rule of Christ, how, the Earth being given to him, he would have the Nations taken into his confederacy, and it stands thus: *All power is given unto me*, as was said before, *both in heaven and in earth*, and I enlarge your (1) Commission accordingly! (*As the Father hath sent me, so send I you*, that the *Syriack* Copy hath put into the text) *Going therefore* (2) confine not now as formerly to *Judea*, *Matth. 10. 5.*, but take in, or make Profelytes of *all Nations*, and do it thus, *Baptizing*, &c. as I have said. Let your work equal your power, that is extended by your Commission, that not stinted but by my authority, and this governs *over All*: You see your bounds, do and so: *As ye go, Teach, Baptizing all*. And how? this is the second slippery ground; first by *Teaching*, then *Baptizing*! No, here is no such thing, here is no *Teach*: 'Tis *μαθητεύετε*, which is not necessarily of that import, and may as well signifie somewhat else; nay it does, and better, and the true and proper import of that word is, *to make Disciples*, or to enter into a School, Sort, or Sect. The sound of *Teach* hath indeed gone out into all lands, and the noise thereof into the ends of the world, for ever since the old *Latine* hath prevailed, which hath been at least long enough, this word hath gone for Gospel; but look to either the Original of this text, or the *Hebrew*, in which many say *St Matthew*

(1) Optime
cohaeret cum
superioribus:
quando id jus
mihi datum
est, vos estote
ejus juris ad-
ministrari que
legati. H. Grot.
annot. in E-
vangel. Matth.
pa. 514.

(2) Post re-
surrectionem
ex mortuis,
ad impleta
jam in ipso
prophetia Da-
vidis, ex per-
sona Dei ac
Patris dicen-
tis, *Filius
meus es tu, ego
hodie genui te:*

Pete a me & dabo tibi Gentes hereditatem tuam, & possessionem tuam terminos terra (quod & factum est & jam omnium oculis expositum) discipulis suis deinceps, quasi aliud mandatum priori opponens; quo in viam gentium abire prohibuerat, praecepit dicens *Profecti, docete omnes gentes, &c.* Basil. lib. 1. de spir. sanct. tom. 1. pa. 560.

wrote (as the (1) close of the *Syriack* Gospel witnesseth, (1) Finis he did) which bath 177 or the *Syriack* it self, *Evangelii fan-*
or the *Arabick* translations (for which two last I interpose, *sti prædicationis*
the credit of a very learned professor of those Languages) quod prædi- *Marras,*
in all those ancient Eastern draughts of the mind of the *quod prædi-*
holy Ghost, we have to import nothing but *Discipulate* *cavit Hebraicè*
or *Discipulos facite*, Enter into my School, or bring to me, *in regione Pa-*
make Profelytes, no *Teach.* *lestinz. In the*
end of St Mar-
thew, in Ju-
nius's Bible.

In the Grammatical possible signification I grant it may *De novo nunc*
be otherwise, and the *Hebrew* word import first, *so make so*
learn, and then, to *Teach*; or by derivation, in the *Greek,* *loquor testa-*
make *Disciples*, which being not without documents insit- *mento, quod*
led, so secondarily *Teaching* comes in: But consider we *Græcum esse*
the next sense of either that which will first follow of *non dubium*
est, excepto
Apostolo
Marthæo, qui
primus in Ju-
dæa Evangeli-
um Christi
Hebraicis li-
teris edidit.
and whole series of things stand fair and handsomly toge- *Hieron in præ-*
far in quatuor *Evangelia;*

(2) For so in the New Testament: See *Marth. 5. 1. chap. 8. 21. chap. 9. 10. chap.*
10. 1. chap. 11. 1. Mark 2. 18. chap. 10. 23, 24. Luke 6. 40. chap. 14. 26, & 27.
John 1. 35, 37. chap. 2. 2. chap. 3. 22, 25. chap. 9. 27, 28. Acts 1. 15. chap. 6. 1. chap.
9. 1, 10. chap. 20. 1, 7. but especially verse 30: of that chapter. And no farther then this
chapter no fewer then four times, sc. verse 7, 8, 13, 16. beside that full and pertinent expoi-
sition of μαθητεύειν by μαθητὴς μαίον, at the very act of Baptizing, in John 4. 1. The
Pharisees heard that Jesus maketh more Disciples and baptizeth them then John.

(3) As it seems to do, *Marth. 13. 52. but more plainly, chap. 27. 57.*

(4) Volkelius acknowledgeth, that according to Castellio, Erasmus, and Beza, it is ei- *ther discipulum facere, actively, or neutrally, discipulum esse: The first it cannot be here,*
ther *Ergo, lib. 6. cap. 14. Of Beza it is true. Quidam subcilii interpretantur in μαθη-*
τεύειν, discipulos facite, quasi in conjugatione Hiphil dicas, Discipulate. Nec etiam
alio *alio quam discipulorum nomine initio fuerunt, vocati, &c. And G. Pafor, μαθητεύ-*
omnes *omnes, &c. Docete omnes gentes, hoc est, colligite mihi discipulos ex omnibus genti-*
bus: in *Lexic. Gr. Lat. p. 457. Teach, or word for word from the Greek, Go, make*
them *them Disciples, as the word is expounded John 4. 1. E. Lezb. Critica sac. p. 355. Di-*
scipulate, liceat sic mihi loqui gratia docetur, five, facite mihi discipulos. Bollinger:
ibid.

ther. This will soon discard the former, and retain only this; That Christ's purpose was by his word, no other but to have *Disciples gathered unto him*; or entred unto HIS, and not to have any *Taught* first; that they might be entered. Add; that the word properly betokening so much finds place immediately after, *sc. In doctrine & Teaching* the baptized to observe all that I have Commanded; and might have been here, if Christ had this intended: (which variety is also in the *Syriack* and *Arabick* translations, by the authority before.) That the same *Didimus* was received the most common yet proper word for such import through the whole Bible: as in the (1) *Septuagints* translation (to which *Teach* was used in the holy times) in the (2) *Epistles*, in the (3) *Gospels*, in this (4) *Gospel*, in this (5) chapter, where with incredible frequentie it hath been let fall: also, that besides it there is (6) *Instruction*, which properly betokens to *instruct youth*, (or alia instruction, from the primitive whence it comes) and (7) *Teaching*, the very same from which we use and name to this day *Catechizing*, and imports *teaching* (8) *by word of mouth*, as a Master to his

(1) Deuter. 10. 19. 14.

chap. 11. 19.

chap. 21. 19, 22

2 Chron. 17. 7.

9. Job. 21. 21.

Plal. 24. 43.

Ps. 33. 12 & 13.

119. 66.

(2) Romans

12. 7. 1 Cor.

rinth. 4. 17.

chap. 11. 14.

Galat. 1. 12. Ephes. 4. 21. Colof. 1. 28. chap. 2. 7. 2 Thes. 2. 15. 2 Tim. 2. 2. 1 Jo. 2. 27

& Heb. 5. 12. where speech is of the principles of Faith to be taught, which is supposed here.

(3) Marc. 2. 13. chap. 4. 12. chap. 6. 30. chap. 8. 3. Luc. 4. 15. chap. 5. 3. 17. chap. 11. 1

chap. 12. 12. chap. 13. 10. 22 chap. 21. 37. chap. 23. 5. John 6. 59. chap. 7. 14. chap. 8. 2

chap. 9. 34. chap. 14. 26. chap. 18. 20.

(4) Chap. 4. 23. chap. 5. 2. 19. chap. 7. 29. chap. 11. 2. chap. 19. 34. chap. 15. 9. chap.

26. 9.

(5) Verse 5. & 120.

(6) In Acts 22. 3. chap. 7. 22. Ephes. 6. 3. Rom. 2. 20. 2 Tim. 2. 25. chap. 3. 16. Tit. 2. 12.

Heb. 12. 9.

(7) As where the Jew baptizeth himself to be catechized out of the Law: No doubt he was so: Rom. 2. 18. Catechizing is so ancient. And, Let the Catechized communi-

cate with his Catechist, she taught with his member, in All: *in nōm*; (a large measure

to all out Ecclesiastical allowances by: yet is that extent *jure divino*) Galat. 6. 6. And

Apollos was so Catechized (*κατηχησάμενος*) before Baptisme. Acts 18. 25. Observe how our

Ecclesiastical words have footing in Scripture, and add for this, Luc. 1. 4. & 1 Cor. 14. 19.

(8) *Proprie est Viva voce instituire ac docere.* Erasmus in 1 Cor. 14. 19. *Proprie*, *Refona*,

iram instituo viva & sonanti voce, and *sonant* *didicisse*. Palor in Lexic. Græc. Lat.

pa. 352.

Scholar; or (1) *Echoing in his ears* repeated instructions, which the Learner resounds or *Echoes back* to him; or as (2) St Chrysostome, *so to ring in ones ears that the wisse be not forgotten*. Lay, I say, these together, and that from a view of them all, which our Saviour no doubt had, he yet chose none (when to fit his purpose, he yet singled out one of them in the next line, when he meant the thing) and it will be very unlikely he meant that thing; passing by these words and laying hold of an obscure, dark, remote Metaphor, as 'twere to lead us into Error, or leave us in Error, in a thing so clear, and touching Salvation, so neer concerning us.

(1.) Κατα²είναι
to found or
refund
as by an
Echo, to an-
swer like the
found of an
Ecl. 9: Mr
Leigh in Crit.
fac. pa. 309. Sci-
licet, scitur in
Echo una vox
bis auditur,
ira quoq; Ca-
techizans vox
bis audiri de-
bet, tam ex ca-
techumeno,
quam ex ipso
Catechista.
Pra for ubi su-
pra. It signi-
fiet in its com-
mon and large
sense to Re-
found, to in-

But above all, take the (3) text and context in their
 tire originals. There's commonly more life and quickness
 in those first draughts of any ones mind, that growes pale
 and wan in best translations, nor do pieces of a Writing
 but furnish us with a parcel understanding. The whole
 uses to illustrate the whole, and as Wine, so rich sense most
 times loses, growes flat and dull by being drawn from Ves-
 sel to Vessel. Take then the whole, without parcel-
 ling, the Original without derivation, and in that face no
 sign appears of *requisite instruction*. I do not say, not at all;
 but, not here; in this word; and inevitable order; before

struſt others viva voce, by ſpeech ſounding in their ears, Acts i⁸. 25, &c. in ſpecial, to teach the rudiments and elements of any doctrine whatſoever, and more peculiarly to teach the firſt elements of Chriſtian Religion; unde ſicſi Carechumeni quibus fidei myſteria vocis nuntiatio credebantur. Mr Leigh, *where before*.

(2) Ὡς οὖν τοις ἀσπάζουσιν λέγειται καὶ ἐν τῇ ἀποστολῇ ἡμῶν ὁ λόγος ἡμῶν ἐνιστῇ ταῖς διαφοραῖς
Homil. 21. ad popul. Antioch. rom I. pa. 235.

(3.) From ver. 18. Καὶ προσελθὼν ὁ ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐσθ' ἡμεῖς πᾶσα ἐξουσία
 ὡς ἔρεκα τῷ υἱὲ τῆς πορευομένης ἐν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς
 τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος· αὐτοὺς τὰ πάντα ὅσα ἐνε-
 τέλαμαι ὑμῖν, ὡς ἐστὶ ἔθνη καὶ οὐκ ἔθνη τοῦ αἵματος τοῦ αἵματος, Ἀμήν. As much
 as, Jesus coming said to them, All power is given to me in Heaven and Earth :
 Going therefore make Disciples of all Nations, Or the Heathen, Baptizing them in-
 to the name of Father, Son and holy Ghost, reaching them (Teach comes after) to
 keep whatever I have commanded you, and behold, I and you together to the end
 of the world. Amen.

Is here any thing for Catechisme before the Font? what that looks like it? 'Tis hard to find where was occasioned; if read with a free and clear eye.

the

the element applied, which is that alone will please the *An-tipadobaptist*. How or when, is another consideration, I only vindicate this text: one of the strongest holds he has, that quarrels our Charity for suffering little children to be brought unto Christ by Baptism: And sure, for him here is no TEACH AND BAPTIZE.

I retort his chosen weapon: and what if here be much for Childrens Baptisme? *for* being taught only *after* the Sacrament, if this text and the sure order thereof be argumentative? and more, that Infants may come in with the throng (of *Nations*) whether they be taught or no? Both these, I aver, are here. For first, (setting aside the *amphibologie* of the first *Teach*, as but now) in the 20 verse following we have sure *Teach*; and sure *after*, and neither Translation nor Order can be evaded: where is the *Petro-brusian* now? Will he be ruled by this Text? will he have the Order regarded? shall *Baptize AND Teach*, in this series of words and things unavoidable, be as authoritative to him, as Even now was *Teach AND Baptize*, if he could have made it good. Let Christ's words together (by his own reading) end the quarrel, who saith thus: *All power is given to me in Heaven and in earth: Go therefore, Initiate all Nations, Baptizing them, &c.* then *TEACHING* them to observe all that I have commanded, Will now *Tho. Munzer* say, *Teaching* them first?

Secondly, besides, Infants may be Baptized: I argue from hence; for they are a part of *All Nations*, and *All Nations* ought by Christ's words: Let the answerer chuse which to deny. If *Madagascar* or some Indian Prince should send word, He and his *Nation* would be Baptized, why should I think he excepted any, except his exception did express it self in some, as in tender babes? Or if our Governors should authorize me to convert and initiate the *Nations* next *New England* (or in all *America*) and I should take my Commission (with my associates) in very Gospel words, from them directed, *πορευθεντες ἐν μαθητευματι κυρίου ἡμῶν βαπτίζοντες*, and so as it follows, *As ye go take in all the Nations, or all the people, or all the country, what reason had I*

think any sort meant to be excluded the Ark, or shut from admission to society under them, sith they willed ALL by me to be admitted. Some one might cast doubts, The children are unfit; they cannot take the Oath of Allegiance or enter into necessary Engagements: But I speak of their Commission and my duty, what I find written in the one, and I ought to extract and see not left undone in the other; They bid me take in *παιδια τὰ ἔθνη*, as Christ did, and I am to obey them in rational construction: If therefore I shall be busie or froward to thrust back children, or any that offer or are offered, how shall I excuse, being questioned, who was to take in the comprehension of *Nations*, much less if *All the Nations*? though there be peradventure yet more in their parents or other Offerers, then I can promise my self in *Their* ingenuity, or indiscoverable future dispositions, for their present gracious reception. It is sure enough children are no sure part of Families, and it satisfies when 'tis alleadged, that *Lydia and her household* were baptized, *Acts* 16. 15. the *Goaler, He and all his*, *ver.* 33. the *household of Stephanus*, *1 Corinth.* 1. 16. that possibly here might be no children, for we read of none, and some Families alwayes have been without: But that any *Nation* should be without children, or any thing to have its force upon *Nations*, that hath nothing to do with children, was not heard since the beginning of the world; much less *All Nations*: The *Amazones* lived without Men for a time, and some sullen Men perhaps as much without women, but that *All Nations* should be without children, or not include children, is very hard to be believed, and unreasonable to understand: The quintessence is in this, *A Nation* is comprehensive of all, (Men, Women, Children, Servants, Bond, Free,) But *all Nations* are here to be Baptized: Therefore ———

Thus the order of this text layes no rub in the way of childrens Baptism: the order, if any thing, requires that that which is alleadged for a rub before (TEACHING) should come after Baptism: and Christ appointing *Nations* to be Profelyted, takes in them for a part, and so seems.

seems here to imply and call for their Baptism. Which was more then I meant, for my aim is at another thing, and yet not more then needed, considering times and things; and that much of it may not have come under observation before. Next after *Making Disciples*, and of *all Nations*, is *How*, or by what rite *Iure divino*: which is a point where, in Christ hath not left himself to us without witness, the witness of his own immediate words, for he hath prescribed this manner, *Baptizing them INTO the name of Father, Son and holy Ghost.*

(1) To acknowledge Christ's institution, the ground of both Sacraments, I suppose no Christian man will refuse: for it give h them their very nature, it appointeth the matter whereof they consist, the form of their administration it teacheth, and it blesteth them with that grace whereby to Us they are both pledges and instruments of life. Mr Hooker, Eccles. Politic. lib. 5. Sect. 61. pa. 321.

1. Which is first the *Dixio & factum est*, the solemn and authoritative (1) erection or elevation of this Act of Natural washing into a holy and religious rite or Sacrament to Us. For the Jews had their Baptisms of many sorts, their Even Baptisms of Profelytes into their Religion, by opinion of the most learned among them, And the Gentiles their Washings, Lustrations, Februations, &c. much of the same general nature: But here was that divine and powerfull word of Creation to Us, that made this rite used, (perhaps prophaned) before, a Christian and holy Sacrament of life, and without which our Religion had been superstition. *Do this in remembrance of me*, was said before, and by verture thereof we yet *Do* that which is well pleasing in his sight, our natural piety is by obedience to his command sanctified into Religious: So, *Do this*, saith Christ, Congregate unto me by the Ceremony of *Washing*; now 'tis *holy* what else were *superfiscious*, though it passed from us as Religious; *Have not I commanded you*, Go, take in, *Baptize*.

2. Here is also the person to whose care and work the ministration of this rite pertaineth, Take in *All Nations*, but *Baptize YE*. That is, the Apostles and their Successors, Men deputed for this holy work, called of God as was *Aaron*; for to them belongs the application of this rite, to whom is made application of the words from the 16. ver. *They went there to Galilee*, according to command; *Them* Christ there met according to his promise; *To them* he directs his full speech and comission; *The same* he inaugurates

gurates and intrusts with that power no man can exercise but from heaven: *You*, and in naming *You*, I name no others, in naming but *You* I exclude all others, Go, take in, *Baptize You*.

3. The manner or sort is no less evident and perspicuous, Do, and *do it thus*. Depart not from my form, Vary not from my prescription, Obey my Order, Do as I would, or as good do nothing at all: *Lo I have commanded you*, Do thus, or do not this: *Baptizing into the name of Father, Son and holy Ghost*.

(Where is also, 1. The form or substance of faith Baptized into, *sc.* (1) Father, Son and holy Ghost. 2. The form or manner of admission or entrance into that faith, *in Nomine* is most usual, but *in Nomen* is the right, which makes initiation or admission, entrance *INTO* the faith of Father, Son and holy Ghost, or what (2) proceeds from them. 3. The expression of the person in Ministration left at liberty; so the form be kept, that is not limited, but may vary. The (3) *Greek Church* administers in the third person, *Baptizatur N. servus Christi in Nomine Patris, filii & Sp. S.* and so does the (4) *Egyptian*, *Such a one N. is Baptized in the name of the Father, Amen, of the Son, Amen; and of the Holy Ghost, Amen.* Which (5) *Scotus* Ghost as his allows for good, if the Pope would allow it; and (6) *En.* Sanctified *genius* the fourth hath allowed it in the Council of *Florence*, because the *Validity of the Sacrament arises not from* ^{(1) That it, to be dedicated and consecrated unto the name of, The Father, as his Sons, The Son, as his redeemed ones, The Holy ones. Bernards Theaurus Bib. Baptized.}

(2) *To baptize to any one, or the name of any one, is to devote and consecrate unto him, to be called of him*; Christiani igitur pres sui dogmatis auctores agnoscere habebantur, P. F. & Sp. S. nihilque ut necessarium admittere quod non à Patre ortum, à Filio produrum, à Spiritu vero esset partim explicatum apertius, partim obsignatum. Grotius ad *Matth.* 28. 19. pa. 516.

(3) *As in Aquinas, part. 3. Quest. 66. artic. 5. Vasquez, in 3. part. Thom. disput. 142. c. 1. Sexto Cornel. à Lapid. in 1 Corinth. 1. 13. Bellarmine lib. 1. de Bap. cap. 3. de forma baptismi. Alphonsi. de Castro, lib. 3. adversus hæres. cap. 2. Pager: Christianogr. par. 2. pa. 120. Mr Gregory, in his notes, chap. 39. pa. 107. from the Euchologue.*

(4) *Paget. Christianogr. par. 1 pa. 118. and Severus, Patriarch of Alexand. in lib. de scribis Baptismi: in Bibliothec. Pat. Latin. tom. 7. pa. 732.*

(5) *In 4. Sentene. dist. 3. Quest. 3. lect. de secundo.*

(6) *In decreto fidei quod est in Concilio Florentin: post ultimam sessionem. Ita Vasquesius in 3. part. Thom. disput. 142. cap. 2. sect. 10.*

this, but the Trinity invoked. But now the Western Church generally takes in the first person, with application from him that Minister to the receiver, *I Baptize thee*: I should be loath to say either is faulty while both hold fast the form of sound words, 2 Tim. 1. 13. or that type of Doctrine, Rom. 6. 17. which was here left by our Saviour. Who has not restrained any more then to substance, the Circumstance left at large, to one or other: *Baptize*, that's the rite; the persons, *Te*, the faith, *of the Trinity*; the manner, *INTO*; and that all is needfull.

I have chosen the last (for which also I chose the text) and almost the least (for it is but one syllable in the Original, two in translation, *ie*, *into*) to insist upon, *sc*, how it is Christs will this should lead to the mention and use of the Trinity. Neither of the other parts but are miserably distorted, and more then seem to need some diligent hand, and the industrious imployment thereof to set them to rights: the *Arrians*, *Eusebians*, *Cataphrygians*, *Valentinians*, &c. having so woefully perverted their clear and evident sense, that some wonder 'tis how such havoc should be made of precious truth, a corruption of so much in so little a compass, or so many errors creep into so narrow and small a room: But that I would enquire into only, is, that I have said.

But little ground, I confess, a small compass of pedestal to set foot upon; the greater care, if not more skill, would be required to build sure, if of any bulk or height,

upon so narrow a foundation. Even the (1) least things are worth consideration in Religion, chiefly those are so
 (1) Neque enim vel syllaba vel apiculus est in sacris litteris in cuius profundo non sit grandis quispiam thesaurus. Chrysost. Oraz. 21. in Genes. Equidem collando in moribus tuis discendi studium atque industriam, superius modum delector, ista instantia vigilantiaque mentis tue, qui puras nullam vocem ex his quæ per universam scripturam de Deo prædicantur oportere in discussam relinquere, & frater Amphilochi, &c. Basil. de Sp. Sancto. cap. 1. tom. 2. pa. 291. Nam haud oscitanter audire sermonem de rebus divinis discentem, sed conari tot in istis litteris, & quidam hæc prædicantur, non est eorum qui segnes sunt ad pietatem, sed qui intelligent scopum nostræ vocationis; &c. Proinde syllabas excutere non est aberrare a scopo, &c. ibid.

near the heart and pith; About this I have (1) hardly met with any purposed and formal disquisition before, where yet the mistake would be perilous and dangerous enough.

The first consideration would offer it self about the (1) *The first spark that lighted me to various construction, I observed from Bellarmin, lib. 1. de Conciliis. cap. 12. speaking of the power left by Christ to call Councils, in Nomine meo. sc. by my Authority.* A difference formally made, but I lightly turned off. I after found in Gerards Common places, between, In Nomine, & In Nomen. An exact discussion I promised my self in Gab. Vasquez, who has, one would think, all the Questions and quirks imaginable in disput. 143. in 3. part. Thom. but in vain. Therefore said I, Harken even to me, I will

And in the Text, note, it is constantly, universally the same, *sc.* Other words are commonly perplexed with variety of Readings, *Mens codex habet, sic Anglicus sic aliter, &c.* the seeds of everlasting uncertainty; for who can tell what should be meant, when the book is not agreed with it self of the word? But here no such thing. Fate or providence hath still preserved, in the variation or distortion of the sense, the means of rectifying all in the undoubted word fast and safe retained: *Luther, Beza, Erasmus, Sixtus Senensis, St Hierome,* or whosoever has had a hand in reforming the Text, having left no hint of variety or mark of uncertainty upon any Letter of this word: Add the like constant, univocal transcription and allegation wheresoever, and this promises well for a beginning, we have fast hold at least of a word to trust to.

For import and signification of that word, no less is the concord and agreement: *sc.* that it is motive or terminative, casting the signification into the accusative case, and making way to INTO. So all Authors have rendred it: Proofs are numberless: No word is more common in any known sense: It may be superfluous to prove that *Pater* is a Father, *Filius* a Son, *Veritas* Truth, or *Homo* a Man: Of like both certainty and evidence is the import of this particle, I will shew mine opinion; in the words of Elihu, Job 32. 10.

(2) I make no formal division, but the steps I would be heeded to proceed by should be these.
1. What the word is and does import. 2. What it has been taken to import here, *sc.* In the name, or Trinity invoked, In the name, or by the power, and In or Into the name or faith.
3. Which last is right, from first the nature of the work; secondly the authority of context: thirdly the tradition of the Church, in elder and later times.

ticle, and unless we will allow of such Enallages and substitutions whereby any thing may be made of any thing or any one word put for any one other, I see not but it must stand in sense as it does in *Lexicon*, that *is* is not *er*, nor the signification thereof IN, or any thing else but INTO.

The word secured, and the translation: next for the sense that hath been made of it, or the sense that should be made of it here, and indeed how it leads, (for so it does) the sense of all that follows, (*Father, Son and holy Ghost* being led. and looking to various imports for several purposes as this shall go before and direct) Thus the most interpretations I have met with are (1) reducible to three heads: that *In the name* should import either. 1. *Lavocation of the name*. 2. *His Authority whose is the name*. Or 3. *Consecration, Devotion, dedication, institution into him whose the name is*: Who being here three and one, makes the consecration to be *into* that Name or Faith, of that Trinity, that is, either to believe it, or what come from it, either from the Father, through the Son, by the holy Ghost, or from the Father, and the Son, and the holy Ghost, or simply that they BE (belief of their revelations will come after) sc. that there is Father, Son and holy Ghost.

(1) Mr Deodate hath briefly couched all these three senses together in his late Commentaries on the Bible, though as a pre-ferment of which in his judgment led that the words should lead him, is easie to guess by his words. Baptizing in the name, that is, saith he, to consecrate unto the only true God (revealed in 3 persons of the holy Trinity, 1 Jo. 5. 7.)

by the baptism administred by their power and authority, which are also called upon to ratifie the external ceremony thereof, each one by the special property of his operation, annot. on *Matth. 28. 19.* Good: and all true; but how much of it is here in the text? It is easie to guess what he found in the place, and what was buzzing in his ears from the noise of the world. The Word is the rule, and that ought rule us.

The first of these is *Calvin's, Beza's, Bellarmin's, Aquinas's, Luther's, Ambros's, Augustin's*, and indeed whose not? Most others. *Maldonate* expounds it and contends for it by many reasons. The *Latine* Fathers (not to instance in particulars) went the same way generally; the Schoolmen and Canonists followed; as *Gratian, Lombard, Scotus, Vasquez, &c.* with *Liturgies*, the most that I could inform my self from, and Ministers, no doubt, according-

ly in their ministration: not to speak of Treatisers, Lecturers, Expositors, Common-placers, Systematists, Catechists, &c. which let them all make good if they can, either from the (1) nature of the business in hand, or likely (2) interpretation of these words (the ground) or possible (3) application of these words to this business in this sense. They mean, I doubt not, *In-vocation*, or *Ad-vocation* of the most holy name of God, One and Three, over the baptized, according to that of St *Augustine*, *O Baptizati, audite me, &c. obsecro vos per nomen quod super vos invocatum est*; that this does the work, so far as water and words (the outward ministration) can reach; or simple

(4) APPELLATION or NOMINATION, say some; *Invocato aut appellato nomine Patris, filii & Sp. Sancti* is *Maldonates*, whence the Canon Law (and Schools too, agreeable herein with most of the Latine Fathers) *they that have been Baptized even by Hereticks, if there have been In-vocation, or as some Confession, for there is still variety in Error, of the Trinity over the baptized; they are not to be washed again, otherwise they are.*

That which gave occasion of this way of interpretation might possibly lay in two things. 1. As to the word, the long prevalence of the old Latine Translation, which we know hath domineered over Europe from above a thousand

(1) Not this for all say and use Baptisme as initiatory, the Dore of the Church, as shall be hereafter said more fully: Now with this what bath invocation to do? I mean, as to the act, though it may be a convenient appurtenant.

(2) Nor this: for how

many tropes would be needfull to translate and lift off a plain and simple order of Baptizing in the name, if it were so, of Father, Son and holy Ghost, to a capacity of such a sense as should give order for Baptizing, that is, Invoking (or baptizing by invoking) that glorious name? Must there not be an intire and full piecing in of this whole uninteressed word of Invocation? and by such an immense license of figure as might bear out any thing to made of any thing? or any thing to be said or put for any thing? or meant by any thing.

(3) Nor lastly this: for how can the words whose plain and open sense lead to initiation and nothing else, be applied to such a work as declares and spends it self in an act of another nature, which is invocation?

(4) So also *Josephus Vicecomes*, — *ita ut in nomine idem fuerit ac nominando*. And a little after, *In quo verbo (in nomine) Catholica Ecclesia Divinitus edocta optime intellexit non virtutim aut fidem indicati — sed tres personas sanctissimæ Triados nominandas esse. de ritibus antiquis Baptismi. lib. 4. cap. 5. pa. 272. vid. etiam pa. 274.*

years

years since, and is lately (1) Canonized in the Council of Trent, for uncontrollable: Where, in *Nomine* being first found, and all along continued, to make out sense of that they understood not (nor sought further for, whether it were right? taking that for granted) hence they were forced to hammer out such a meaning as they could make some tolerable interpretation of to the people, suitable a little with the argument, and hence Invocation danced all over, when Men were to be Baptized *unto* the Trinity, the Trinity was invoked or named over them, and this (but how incongruously let the world judge) did the business. 2. As to the thing, the use of an (2) ἐπικλησις (which word yet to

(1) Statuit & decrevit (sancta synodus) ut hac ipsa vetus & vulgata editio, quæ longo tot sæculorum usu in ecclesiis ipsa probata est, in publicis lectionibus disputationibus, prædicationibus aut expositionibus pro authentica habeatur, & quod eam nemo rejicere quovis prætextu audeat vel præsumat. Session. 3. Can. 2.

(2) They had in ancient allowed Directions for administering the other holy Sacrament a preparatory prayer (no doubt from the purpose and contents thereof) called ἐπικλησις, wherein they seemed and meant to invoke down something upon the work, persons or thing in hand, whereof is mention made in St Basil's Liturgie, p. 10. in St Gregory's Liturgie, p. 34. and in St Cyril's, p. 53. of the same volume, translated out of the Arabick, and Printed 1604. That title I find expounded in that use, and it is like it was the same here, to be ἐπικλησις τῷ ἁγίῳ πνεύματι, an Invocation of the holy Ghost, and that they prayed therein for the ἐπιφοίτις, or ἐπιφάνεια πνεύματος εἰς τὰ ῥησιν, the descent of the holy Spirit upon the things under hand, somewhere by Dr Hammond, and in St Peter's Liturgie, (as said to be) ὁ ἁγίος πνεύμας, very often, and so in St James's and St Chrysostom's in Biblioth. pat. Grec. tom. 2. p. 4. & 6. p. 77. & 78. &c.

The Pagans used the like over their Sacrifices, St Cyril tells us so; comparing and averring, that, As those things which are offered upon Altars being pure, μακροθύμια θύονται τῇ ἐπικλησὶ τῶν ἰδωλῶν, are defiled by Idol-Invocations, so on the contrary pure water receiving virtue of the holy Ghost and Christ, πρὸς τὴν ἐπικλησιν, at Invocation, is made partaker of holiness, in Cateches. 3. p. 16.

The juggling Marcionians had their initiations not without somewhat of like nature, κατ' ἀποφύλαξιν τῶν τοῦ τελειομένων: others of them lead their seduced Profelytes to the water, καὶ βαπτίζοντες αὐτοὺς ἐπιλέγουσι, εἰς ὄνομα ἀγνώστου πατρὸς τῶν ὄλων, &c. and baptizing, they say over them, into the name of the incomprehensible Father of all things, &c. (where observe by the way, the intent of their mysteries was, To lead and convey over UNTO, εἰς ὄνομα.) Others of them frighted with hard and uncouth names, Ἐξέτανα τίνα ὀνόματα ἐπιλέγουσι, BASEMA, CHAMOSSE, BAÆANORA, MISTADIA, RHUADA CUSFA, BABOPHOR, KALACHTHEI: which are not interpreted without ἡμεῖς ποιοῦν δύναμις τοῦ πατρὸς ἐπιτελέωμαι ποῖς ὄνομα Σοφιστοῦ, &c. and yet others went (to the same sense) a little otherwaies: In Epiphanius, hæref. 34. de Marcionis. cap. 20. p. 255. out of Irenæus. And before, there was an used λόγος ἐπικλησιῶν, apprehended effective of strange things, cap. 1. p. 233. of which or another of the same sort is repetition in the next page.

There

There was a form of BENE-DICTION in Aarons Dis- tory, Numb. 6. 24, &c. accord- ing to which

he and his sons were wont (as is conceived, for such was their Office Deut. 21. 5. 1 Chron. 21. 13.) at dismission to bleſs the Aſſembly, *εὐλογεῖν*, which I interpret actively or diſtively to give them Bleſſings, for *Benedictio eſt ſanctitatis traditio*, in the Canon Law) and this was ſo ſucceſſfull that the fruit or conſequent thereof is ſaid to be, He did thereby put the NAME, or Jehovahs Name upon the ſons of Iſrael, and Jehovah himſelf followed him, *εὐχὴν αὐτοῦ εὐλογεῖν αὐτούς*, verſe 27. And I the Lord will ſo bleſs them. Nor was this ſo effectual Bene-Diction without long continuance, for ſo long after as in Simeon the High Priests time mentioned in Eccleſiaſticus, 50. at the end of the moſt ſolemn ſervice, He went down and liſt up his hands over the whole congregation of the children of Iſrael, to GIVE THE BLESSING OF THE LORD with his lips, and to rejoyce in his NAME: And they bowed themſelves to worſhip the ſecond time, that they might RECEIVE a BLESSING FROM THE MOST HIGH, verſe 20, 21. of our Engliſh Tranſlation, which is agreeable enough with Junius's Edition, *ut daret benedictionem Domini labiis ſuis*, and that of Complutum, or Alcala de Henares in Spain, *δύναμις εὐλογίας κινεῖν*, in the genitive, though Sixtus 5. corrected it in his Edition, *δύναμις εὐλογίας κινεῖν*, to give bleſſing or praiſe to the Lord.

In much conformity to which of old, the Miniſters of Jeſus Chriſt (ſerving, as the ſons of Aaron did heretofore, in the Aſſemblies of his Saints) have been wont with much ſtrength of endeavour to attempt to GIVE the PEACE OF GOD, or the Grace of our Lord Jeſus Chriſt, the Love of God, and the communion of the Holy Ghoſt (from the concluſion of the ſecond Epistle to the Corinthians) to be with their people and continue with them to comfort them till their next meeting in Gods preſence. It ſeems more then a ſimple intimation, or plain comfortable declaration, or earneſt petition and obſecration, a power- full imprecation, yea a ſolemn and ſucceſſfull authoritative diſpenſation or diſtribution of thoſe favours from heaven are then more then wiſhed for, preſently invoked, called down and given out by Gods faithfull ſervant to his expecting and worſhipping people. For more effectual doing whereof and Authoritative, if many were preſent that had Commiſſion, and one in power above the reſt, it was ordered that he whoſe authority was thought greateſt, ſhould ſtand up for this purpoſe to Give this Bleſſing. All theſe ſeem to meet in ſome meaſure of one general name, or, as we ſay, to hang upon one ſtring: When we underſtand them we may perhaps have found out therewith a new and better way then uſed of ſaying or GIVING the Peace of God; (to which the ceremony of Elevation or liſting up the hands, as in weighty matters, once appointed by God himſelf, or uſed by his approved Miniſters, Levit. 9. 22. Eccleſ. 36. 20. yea by our bleſſed Saviour, Luc. 24. 50. might not be I think an unfruitfull apprehenſion.) *Flumina quæ ſumus Domine Deus tenebras noſtras.*

to all purpoſes, and every corner of the meaning thereof, I confeſs I clearly underſtand not, and for ſome reaſons hope I never ſhall) applied to Baptiſm too ſome times, and importing to INVOKE, as the name of GOD, or GOOD, or EVIL upon a party, place, people, &c. In many deriva- tives

tives thereof we meet with it often in the (1) Seaventies translation of the Old Testament, and the (2) text it self

(1) As, of the New, besides the (3) Apochrypha of the former
Deut. 12.5, 11, the meaning whereof is so little understood, that it hath,
21. chap. 14. 23

4. chap. 15. 2, 6, 11. chap. 26. 2. chap. 28. 10. 2 Reg. 6. 2. 3 Reg. 8. 43. chap. 17. 20, 21.
2 Chron. 6: 20, 33. chap. 7. 14. Esai. 63. ult. Jer. 7. 10, 11, 12, 14. 30. chap. 14. 9. chap. 15.
16. chap. 32. 34. chap. 34. 15. Dan. 9. 18, 19. Amos 9. 12. and 1 Reg. 13. 2, 4. which compare
with 2 Reg. 23. 16. These places are most of them translated (and in our last and best English)
by, called by Jehovahs name, as in Jam. 2. 7. Do they not blaspheme that good Name
by which ye are called, or by Calling as by way of prayer, upon that name: But the un-
avoidable evidence of the Originals was such as made it need to be added by way of supplement
in the Margent of the most, for, that Name being CALLED UPON, the party, place, peo-
ple, &c. As for instance in 3 Reg. 8. 43. that they may know that this house is called
by thy name; but the Margent has: Heb. thy name is called upon this house. 2 Chron.
7. 14. If my people which are called by my name shall humble themselves, &c. that
&c. according to the Hebrew, upon whom my name is called; in the Margent again: And
the like annotation is in 2 Chron. 6. 33. Esai. 63. 19. Jer. 7. 10. chap. 14. 9. chap. 15. 16. chap.
34. 15. Dan. 9. 18, 19. Amos. 9. 12. The most exquisite Tremellius hath in text or margent
always super quos, or super quæ invocatur nomen tuum: Sixtus 4. in his Roman Editi-
on never otherwise; I mean in his Latine translation: and the Doway gives it very oft, par-
ticularly in 2 Chron. 7. 14. Esai. 63. 19. Jer. 14. 9. chap. 15. 16. chap. 34. 15. Dan. 9. 18, 19.
&c. Amos. 9. 12. Somewhat there was in it that made all these way translators retain so hard
and to us almost unintelligible phrase of speech: they meant to give plain English or Latine
again, as before, Illumina quæ sumus Domine Deus tenebras nostras, & calliginem igno-
rantia quæ in hac vita laboramus obsiti, dispelle propitius, per Christum Dominum
nostrum.

That SUPER-NOMINATION of Exod. 20. 24. belongs hereto, *ὅπου ἐὰν ἐπονομάσω τὸ ὄνομα μὲ ἐκεῖ*, wheresoever I shall place my name there; which might be and was in di-
vers other places: and Thither will I come, in the following words: as in Deut. 12. 5. &c.
2 Chron. 12. 13. both Super-nomination and In-vocation have the same text *נִקְרָא*. Ob-
served by Nobilius in his Notes on the Septuagint there, that St Augustine should say, *ἐπο-
νομάσω* was exactly rendred by Supernomination or Adnomination; rather then by Cog-
nomination or simple Nomination: and 'tis true, St Augustine has this critical and very
usefull observation: Quod Græcus habet *ἐπονομάσω*, supernominavero aut adnominavero ex-
pressius dicitur, quod usitatus cognominavero nonnulli interpretati sunt: sed non ha-
ber necessariam significationem cognominavero, propinquius autem dicitur cognomina-
vero quam nominavero; nam & hoc aliqui interpretes dixerunt. Locution. de Exod.
lib. 2. tom. 3. Pa. 49. and he is there examining the propriety of speech of that book.

(2) As 2. 21. chap. 22. 16. Jam. 2. 7. As 9. 14, 21. chap. 15. 17. Rom. 10. 14.

(3) See 1 Maccab. 7. 37. 2 Maccab. 8. 15. and I prayed and understanding was given
me, *ἐπελάλησέν μου καὶ ἤλθε μοι πνεῦμα σοφίας*, I used In-vocation and there came a
spirit of Wisdome unto me. Sapiens, Solomon. 7. 7.

hæc verba denotantur videretur invitationem ex parte Pauli. (Arise thou, wash thou, &c.) yet that this performance is to be a third persons, i.e. the Ministers, appears by that, his is to be the in-vocation, whose the accompanying ablution, But (No man washeth himself, Sebaſtians are scarce heard of, Be thou baptized, here) this was to be the Ministers, Ergo, in 3. partem Thom. Disput. 143. cap. 2. sect. 17. So the sense is; Be thou baptized, i.e. by some fitting Ministers, and let that Baptism be by (or not without) Calling upon Gods name, the Epileps mentioned.

(1) Do they not revile that good name, to *ἐκκλησιάζειν* *ἐκ* *ὧν*, that is called over you? And add what of this imports we meet with often in those who trod near after the steps of the Apostles: As in those filed The Constitutions of the Apostles, in many places, especially lib. 7. cap. 43. in Justin Martyr, second Apology, p. 94, &c. and many other places.

(1) *1 Tim. 2. 7.* But grant it were, and to continue to us, I see not how this Text hath any thing to do with it, or it with this Text, the words whereof if duly considered, not superficially flattered over, lead clean another way? Grant *In-vocation*, and of the holy Trinity needfull, yet what ground have we for it here, and how must not the phrase of speech but be more then miserably wracked and tormented to force a look of the words toward any such business? Follow as they lead, hear as they speak out their own mind, and they gently, but fully, confess an intent toward Christ; a will to Christ; an admission into Christ: But any *In-vocation of Him, or Trinity, Any calling upon Any thing*, This was not left here and we idly seek, in vain we hope to find it.

Indeed, the occasion of much error may have been, (perhaps even here) Truth? yea the derivation of truth from truth, the grounding of one truth upon another; the setting, I mean, of opinions warrantable enough in themselves, upon other as warrantable as they, but so incongruously and without coherence of any necessary concatenation, that of things that should flow and follow, there is no dependance, nor, being compared, any establishment they can afford mutually one to the other. He that says, little children should be affirmed to Christ by his own Ordinance of matriculation into Church-fellowship and the Communion of Saints on earth, (as well as no doubt they are into the society of the first born in heaven) says well: and it is more certain, that the Saviour of us all declared

(2) *Mat. 19.* (2) his good will toward them in special manner. (and to 13, &c. *Mar.* 10, 13, &c. *Luk.* 18, 15, &c.)

those

those (1) like them, whose is the Kingdom of God, by the Text) for he took them up in his arms, he laid his hands upon them and blessed them: But he that shall upon all these ground their invitation or due acceptation to our Lords holy Baptisme, doth but, as to me it seems, build a Castle in the air, link the slippery sands, or settle a firm Spanish Fort upon the Pike of a *Tenariffe*; piece together I mean inconsequences, and raise the weight of firm and sacred truth upon the foundation of an immoveable rock, but such and at so remote distance, that it can no way come near to contribute any furtherance of establishment to that truth, whereof it was intended the sufficient supporter: Even so, grant the In-vocation of the Trinity need full over the baptized, (as it may be, or may not be) yet how impertinently do men urge this Text for it, *fish here is no rest for the sole of his foot*? no pedestal to settle on? no words may bear this sense, or occasion that consequence? Thus to prove, is to add truth unto truth, heap truth upon truth, by no means fairly and gentle to collect and derive truth, one from another: for, *search and look*, for certain no such thing can hence be made to follow. A Baptism, and into the Christian faith, this is really offered, and we may as surely take up, but any such thing as *falling upon*, or what can be easily wrested thitherward, even by the fairest help of Enallagic or any licentious trope, in vain do we seek for; it is not, & we cannot hope to find it.

Thus In-vocation is discharged, and that how usual soever, though rooted in custome and spread abroad far and wide over the face of the Earth.

Next for (2) Power and Authorization, this indeed

C. c. 2

lenientiam & simplicitatem primum reponitur. Apostolo quoque in eandem sententiam congruente, 1 Corinth. 14. 20. Frates, nolite effici pueri sensibus, addit *in regna, maria, &c.* but in malice he ye fact, &c. Hieron. Math. 19. rom. 6: pa. 40. Humilitatis ergo signum Rex noster In status pueri probasti, cum assiti, Talium est regnum calorum, &c. Augustin. Confession. lib. 1. cap. 19.

(2) Hoc enim dicimus facere Nomine alterius quod illius iussu & auctoritate facimus.

(1) Of such is the Kingdom of God: ver. 14. Christ doth not say, of them. As before, in the ex- clusive. Verily I say unto you, unless ye turn back and become as little children, ye shall in no wise enter in- to the King- dom of hea- ven, Whoso- ever therefore shall humble himself low as a child, he shall be exalted greatest in the Kingdom of Heavens, Matt. 19. 14. Signifi- canter dixit Talium, non illorum, ut o- stenderet non aetatem regna- re, sed mores, & his qui fini-

Cimus. Jo.
Maldonate :
tom. 1. de Sa-
cramentis, ca.
1. de Bapt. pa.
51. To Baptize

in the name of Father, Son, and Holy Ghost doth signify to do it by their warrant and Com-
mission. Bishop Lake, Sermon on Matth. 28. 19. p. 112. Significat autem in Nomi-
ne, 1. Iussu & autoritate communi horum trium (sc. patris, filii, &c.) institutum
esse Baptismum, atque has tres personas mandare, ut qui velit esse membrum eccle-
siae illi sic baptizentur. Ursin. Catechet. par. 2. Quæst. 71. Oportet quod in forma
Baptismi exprimaturs causa Baptismi. Est autem ejus causa duplex, Una quidem
principalis aqua virtutem habet, & hæc est sancta Trinitas: Alia autem instrumen-
talis, sc. Minister, qui tradit exterius Sacramentum: & ideo oportet in forma Bap-
tismi de utraque fieri mentionem. Minister autem tangitur cum dicitur Ego te
baptizo: Causa autem principalis, cum dicitur, in nomine patris, filii, &c. Aquin. par.
3. Quæst. 66. artic. 5. Quoddam autem Apostoli dicuntur baptismum administrasse in
nomine Christi, ——— illis verbis hoc tantum docetur administrasse eos iussu, au-
thoritate, mandato & ex præscripto Christi. Caspar. Brockman: Syllhem: Theol.
artic. 34. sect. 3. Sic etiam Schrapius, in Carso Theol. col. 1367. de forma Bap-
tismi Emanuel Sa. in annor. in Bibl. magn. ad Matth. 28. 19. Jacob. Ursin. in eandem
locum. Gregor. de Valentia tom. 4. disput. 4. quasi 4. punct. 3. Gab. Valquez.
in 3. part. Thom. disput. 143. cap. 1. sect. 9. & cap. 2. sect. 19. Alexand. item
Alensis, & Sotus, & Canus, & recentiores plerique: atque in hujus expositionis
confirmationem plura scripturæ testimonia afferunt, in quibus idem est, in nomine
alicujus, facere, quod auctoritate & virtuti ipsius operari inquit, Valquez. disput. 143.
cap. 2. sect. 9. And ibi may, though he corrupts the sacred inviolable Text, even in its
first original, goes the late Patriarch of Constantinople Cyrillus Lucaris in the confes-
sion of his faith, set forth in the name of the whole Eastern Church lately, cap. 16. In so
much, saith he, that, whosoever is washed in the name of Father, Son and Holy
Ghost (οὗτος τὸς ἀληθινὸς ἐκ τοῦ ὁριζήσαντος τὸν κόσμον, ὁ ὁυὺς, ὁ ἀληθινὸς πατήρ) is re-
generate, purified and justified. See whether dulness and drowsiness are in time apt to
corrupt the best forms. So deals Mr. Petly with the Greek Translation of our Liturgy;
as shall be said hereafter.

has more colour as well from the words and syllables in
some reading of the Text, as from the granted and neces-
sary sense of the same phrase in many other places even

(1) In Scri-
pturis illud in

Nomine ubique serè accipitur pro eo quod est ex auctoritate. Bellarmin. lib. 1. de
Concil. cap. 12. But then it is to be understood, that that in nomine is rightly given out
of the Original, sc. by the preposition and case: But not so here, Ergo. Among Valquez's
Criticisms this distinction had place. Qua phrasi (εἰς ὄνομα) Christus est usus,
Matth. 28. cum formam Baptismi tradidit in illis verbis, In nomine, &c. Cum autem
dicitur Marci ult. In Nomine meo demonia ejicient; hoc est, virtute & auctoritate mea
non dicitur εἰς τὸ ὄνομα sed ἐν τῷ ὀνόματι. disput. 143. in tertiam part. Thom. cap. 2.
sect. 16.

were

were so rightly translated) doth both there and abroad betoken POWER. Abroad, *to do any thing in ones Name, is to do it in his power*, by virtue of his authority or name, as an Officer commanded such a thing *in his Majesties Name* which imprinted a publick power in a privat precept: The Prophets came and acknowledged they came (of themselves they had no power) (1) *In the NAME of the LORD*: and amongst us the Ministers of the invifible GOD, in his form of solemnizing Marriage the Liturgy way (it fo fell out, in this form of words, and very fenfe too) stood forth, and when all ceremonies of agreement had evidenced the contract finished, as twere by a voice from heaven (sure by a vications power assumed at least from thence) declared; that for as much as N. and N. had consented in holy wedlock and were now joyned, &c. they were *Man and Wife*, which I pronounce, saith he, *In the Name of the Father, and of the Son, and of the Holy Ghost*. In which form in the (2) Danish Church they continue still to exorcise. In promised Scripture, no otherwise: (though observable) (3) *In the Name*, to that purpose, is another phrase in the original, and of different construction *ἐν τῷ ὀνόματι*) I instance in 2. *Thes.* 3. 6. *We command you brethren in the Name of our Lord Iesus Christ, that ye seperate your selves from inordinate livers*, that is, by his (4) power, as from him, so the words will bear and seem

(1) See Jer. 14. 14, 15. chap. 20. 9, 16, 20. chap. 29. 9. chap. 44. 16. Dan. 9. 6. Zach. 13. 3. Also 2 Sam. 6. 18. 1 Chr. 16. 2. 1 Sam. 17. 45. 2 Chr. 14. 11. And 1 Sam. 25. 5. 1. King. 21. 8. Esth. 3. 12. & chap. 8. 8.
() Data utrinque fide dicat Sacerdos: Ego tanquam Dei Minister, vos in Matrimonium conjungo, In no-

mine Patris, & filii & Sp. Sancti. Modus administrandi sacramenta, &c. ex Pastoralis Mechliniens. Colon. 1618.

(2) Adjuro te, immunde spiritus, in Nomine Patris, Filii & Sp. Sancti, ut ex eas & discedas ab hoc famulo Dei. Dr. Brockman, artic. 34. sect. 5. pa. 2015.

(3) How yet it may be even in this sense here reasonably and needfully used, sc. to authorize and solemnize this great work of making a Christian, may be seen by comparison from Nicetas, De ordine qui observatur cum quis à Saracenis, &c. In Nomine tuo, Domini Deus veritatis, & unigeniti filii tui, & sancti tui spiritus impono manum, &c. in Bibliothec. par. Græc. rom. 2. pa. 284.

(4) In nomine, id est, per Nomen Jesu Christi, id est, per ipsum Jesum Christum: Nomen enim ponitur metonymicè pro re nomine significata. — Præcipit ergo per Christum, id est, Christi nomine, vice, potestate & autoritate, qua furebatur quasi Legatus, Vicarius & Apostolus Christi: Cornel. à Lap. in loc. Quidam

dam obiectationem esse putant, quasi dicat, *Per Nomen Domini*, &c. at multo rectius est ut authoritatis sit allegatio, quomodo hæc phrasis (*In nomine*) frequenter accipitur in Scripturis, &c. nominatim 1 Cor. 3. 4, 5. ubi in negotio simili verba hæc interponit, ostendens, &c. sensus ergo est, Præcipimus vobis nomine & autoritate Christi Domini, cujus sumus vicarii, idque potestate ab eo accepta. Hæc ferè omnium expositio est. Estius, in commentar. ad loc. Non nos hæc dicimus, sed Christus: Hoc enim est *In Nomine Domini* hostis Jesu Christi, οὗτος ἐστίν, τὸ ποβεῖν τῆς παροργίας Διῶνον. Per Christum (inquit) annunti-amus. Chrysost. Hom. 5. in 2 Thef. tom. 6. pa. 393.

seem to require. In *Mar. 16. 17.* (1) *These signes shall follow them that believe, In my name shall they cast out devils and do many wonderfull works; as if, I will inable them, give them strength and power so to do.* John brings word to Christ, chap 9. 38. *Master, we saw one casting out devils in thy name, and forbad him because he is not of our company: Iesus answers; forbid him not: No one that does any thing, exercises any power in my name can lightly speak evil of me.* Elsewhere, *I have come in the name of my (2) Father and ye receive me not, another shall come in his own name, and him ye will receive,* though he come of himself and urge no farther authority. All this is explained and both by Question and Answer, this way in *Act. 4.* The Councel, met to examine *Peter* and *John* of their Doctrine, asks, *By what power or what name, qua auctoritate, so Beza, (ἐν τῷ ὀνόματι ἡ ἐν τῷ ὀνόματι)* they did what they did, preaching the resurrection? *Be it known unto you,*

(1) Nomen
nim potesta-
tem & autho-
ritatem signifi-
cat in scriptu-
ra, ut Marci
ultimo, in nomi-
ne meo demonia
eiciunt, &
Joan. 5. Ego ve-
ni in Nomine
Patris, &c.
Bellarmin. lib.
1. de Bapt. ca.
3. Saepè in sa-
cris literis
Nomen signi-
ficat virtutem
seu potentiam

ut Marci ult. *In nomine meo*, &c. & Psal. 53. *Deum, in Nomine tuo saluum me fac*: sequitur enim quasi expositio, *Et in virtute tua iudica me.* Estius in *Mat. 28. 19.* And according hereto in following use, Epiphanius speaks to the Emperours Nephew, who was to be raised from death. *Surge puer (ἐν τῷ ὀνόματι)* in nomine Jesu Christi crucifixi: when yet he had conditioned before, that upon his revocation to life his mother should be baptised *ἐν τῷ ὀνόματι ἡ ἐν τῷ ὀνόματι*, Into the name of him that was crucified. In vita Epiphani. sect. 50. tom. 2. pa. 3. 62.

(2) *Domine Patris Dei* veniunt, qui ab illo mittuntur, & commissi sibi Dei negotia fide bona agunt. Sui autem nomine veniunt qui affectu pravo excitati sua sponte currunt, & privatis modo commodis serviunt: Gualter in Homil. 44. in Johan. Nominatim dicit (*Matth. 21. 9.*) *Qui venit in nomine Domini*: Quod Messias venturus esset quasi Missus, & qui se non ingereret sed mandatum haberet à patre. Nam venire dicitur in nomine Domini, qui se non ingerit, sed Dei jussu & mandato suscipit regnum. Marlorat. Exposit. Ecclesiast. in *Matth. 21. 9.* they

they answer, (1) *In the name* or *by the name* (for so it must be to answer directly their question) of *Iesus Christ of Nazareth* doth *this man* stand here before you whole. But plainest of all is that about that dreadful act of excommunication, 1 Cor. 5. 4, where 'twas needful indeed to produce **POWER** to open or shut the gates of another world. In the (2) **NAME** of our Lord **IESUS CHRIST** (you being met and my spirit assisting) with the (3) **POWER** of (the same) our Lord **IESUS CHRIST**, to deliver such a one to *Sathan* for the destruction of the flesh, &c. Could any thing be more awfull? worthy the **NAME** OF THE **LORD**, (what else could have given answerable **POWER** to it, leaving an impression of terrour yet, to make him tremble now, that considering reads what was then done?) I forbear to transcribe other places, *Matth* 7. 22. *Mar.* 9. 38. *Luc.* 10. 17. *Acts* 9. 27, 28. *1st Jam.* 5. 10, 14. *Acts* 16. 18, &c in all which, *In the Name*, is, By the power and authority of him whose is the name: and in the this sense our Text runs thus, *I baptize in the name*, that is, by the power and authority of *Father, Son, and holy Ghost*: I do nothing of myself, but my Commission gives me leave: That Power gave me Commission, I would do as I should, this shews I do as I ought, behold here it is, I hold it forth to act by it, to the honor of whose is the power, **Baptizing IN THE NAME** of *Father, Son, and Holy Ghost*. And in this sense to baptize is as to preach. 2 Cor. 5. 20. (4) *in Christs name or stead*: We are *Ambassadors for Christ*, as if *God did intrust by us; we beseech in Christs stead, be ye reconciled to God*. The like

(1) Non nostra virtute, non nostra iustitia; bene enim nobis conscius sumus nostram imbecilitatis. & in iustitia; — Nec potentia aliqua Magica, quippe qui nullis nec criminibus, nec characteribus, nec exorcismis (quibus rebus Magi uti solent) hominem excitavimus, sed sola virtute, potentia & Nomine Iesu Christi Nazareni, quem vos crucifixistis, &c. Brent. Homil. 17. in Act. Apost.

(2) In Nomine Christi, id est,

auctoritate ac vice Christi, qua fungor dum impero & iudico: Cornel. à Lap. in loc.

(3) Unde cum potestate Domini, hoc est, non ex vestra auctoritate, neque ut privati homines, sed imperio ejus communiti, cuius Nomine convenistis. Erasmus, apud Bez. in loc. This expounds the phrase notable clearly.

(4) Hoc ad fidem legationi astruendam non parum valet, imò penitus necessarium est. Quis enim hominis testimonio acquiescat de æterna sua salute? Major res est, quam ut hominis sollicitatione possimus esse contenti, nisi constet à Deo esse ordinatos, Deumque per ipsos loqui. Calvin. in Commentar. ad loc. vid. etiam Chrysost. Homil. 11. in 2 Corinth. rom. 3. pa. 613.

Vicarious power or exercise of authority delegate does this form import in the second Monosyllable sense, *I baptize IN the Name*

But now the dissyllable (where to I adhere) imports more: Not the name *IN* which, but the name *TO* which, not the power *from* whence, but the end *Whereto*, nor the Authority by virtue whereof but the Faith and Religion *where-Into* this was meant to import and declare admission and institution: *sc.* to (1) enter, adopt, convey, translate, carry over a man (2) *INTO the faith*, belief,

(1) Per Baptismum enim adscribitur quis primo cæci fidelium. Durand. in Sentent. lib. 4. distinct. 3. quest. 2. sect. 6. Hence Baptism and Making Disciples goe together Joh. 4. 1. As expository one of the other. And, the fruit or consequent of both, Apposition to the Church: Acts 2. 41. As many as received the word were baptized, *& oportet scire*, and there was an addition that day (to former collections) of about 3000 souls. Ubi videmus Baptizari nihil aliud esse quam in ecclesiam intrare. Bellarm. lib. 3. de Baptismo. cap. 8.

(2) Ipse vos tinguet, pro eo quod est, per ipsum tinguemini, vel in ipsum. Tertullian: de Bapt. cap. 11. pa. 260. Cùm locutio hæc (Marth 28. 19. *ἐν τῷ ὀνόματι*) varias habeat ex Hebraismo significationes, eam ex his præferendam arbitror, quæ Baptismo maxime propria est. Est autem Baptizari in aliquem vel in ejus Nomen, se ei auctorare atque devovere & de ejus Nomine appellari velle. Paulus (1 Cor. 10. 2.) *πρὸς τὸ ὄνομα Ἰησοῦ Χριστοῦ*, respiciens illud Exod. 17. 31. Crediderunt in Deum & Mosem servum ejus, id est Mosi, capquam Dei Ministrum cum bona fiducia regendos se committere. Sic Paulus negat quenguam baptizatum in suum Nomen, 1 Cor. 1. 13, 15. hoc est, sibi veluti novi dogmatis auctori participatum. Maimonides de bello capta, *כּוֹשֵׁר בְּשֵׁם כִּירֹת* baptizet eam in nomen profelytarum, id est in eam religionem quam profitentur profelytæ. H. Grotius, annot. ad Marth. 28. 19. And Estius saw as much, though fettered with the forms of his own way. Probabilis expositio est *In Nomine* id est in virtute: Nam sæpe in sacris literis *Nomen* significat virtutem seu potentiam, &c. Verùm quia in Græco est *ἐν τῷ ὀνόματι*, videri posset hic sensus, Baptizantes eos in nomen patris, id est, Baptizando eos incorporantes & ascribentes numero fidelium eorum qui fidem S. S. Trinitatis profitentur, vide Jansenium; & nostra in 4. dist. 3. Estius ubi supra. And so Bishop Lake brings about his *In the name*, though how to fit that sense with these words let himself see. In Nomine Trinitatis, is to baptize unto their service, and to dedicate to them, *saith he in the place before*: The original has *ἐν τῷ ὀνόματι*. And therefore the Ministration of Baptism is accompanied with Abrenunciation, Those that are baptized renounce the Devil and all his works, the pomps and vanities of the world, &c. They devote themselves unto God, to believe the Articles of the creed, and obey the ten Commandements.

Quibus scilicet verbis, Patris, & filii, & spiritus sancti confessionem edoceatur. Jo, Damascen. de fide orthod. lib. 4. cap. 10. Jubet ut in universum terrarum orbem

orbem effundantur (Apostoli) compendiarium quæ per Baptisma fieret doctrinam indigi-

tans. Chrysost. tom. 1. in N. Testam. pa. 928. upon this pastoral commission.

Est enim Baptismus sacramentum initiationis, quo in ecclesie visibilis cooptamur societatem; ut inter filios Dei, ab illis censeamur, &c. Piscator. Aphor. loc. 24. sect. 4. from Calvin: Institut. lib. 4. cap. 15. sect. 1. And so the later Helvetican Confession, chap. 20.

A parte nostra sacramentum est spiritualis militiæ, quo perpetuum illi (Christo) pollicemur obsequium: Calvin. in 1 Cor. 1. 13. Damus enim ei Nomen in cuius Nomen baptizamus. *ib.* To be baptized in the name of Christ is to be enrolled, entered, and received into the Covenant and family, and so into the inheritance of the Sons of God. Confess. Helvet. postea. cap. eod. we are billed Souldiers for the holy warfare, that all our lives long we should fight, &c. *ib.* see Rom. 7. 23, 24. Ephes. 6. 10, 11, &c. We are received by Baptisme into the number of those Souldiers, who by the good guiding of Christ do through all their life exercise a warfare against the world, Satan and the flesh: Declarat. of the former Helvetican confession, and to that sense Per. Bam. de religione Christian. lib. 4. cap. 3. *ulterior gratia videtur in uerbo Baptismi.* Cyrill. Hierol. Cateches. 3. pa. 16. in those were to be baptized.

confession, profession of the holy Trinity, and all revelations and declarations of the will of heaven proceeding thencefrom; as a student is entred into such a society, a stranger into such a Colledge, a man into such a fraternity and corporation; or as a Soldier is listed, inrolled, entred into such a troop, or a Towns-MAN before, matriculated to a new University: And even as it is after explained and declared in the manifesto or publick profession following by the order of the Liturgy, where the Minister of Baptism declared the event consequent, saying, *We receive this Child* (as he was baptized, or should have been) *to the Congregation of Christ's flock.* *En hic notat finem, the preposition here declareth the scope of the work,* observed by (1) G. Pafor, a good grammarian. And to be baptized into any ones name is to be devoted to his service, that a man may be named from him as his Lord, and addit himself wholly unto him, as we may learn from the words of the Apostle, 1 Cor. 1. 12. and (2) before, in no men, that is, in cultum, baptizing unto the service of the Fa-

(1) In his Lexicon, in the words, *en hunc* pa. 511.

(2) In the words, *in nomine* pa. 566.

ordinaria
Nov. In Mat.
28. 19.

(1) Gloss.
ordinaria
Nov. In Mat.
28. 19.

(2) Ita ut
hæc præposi-
tio in istis lo-
quendi formu-
lis (1 Cor. 10.
2. Act. 19. 3.
1 Cor. 1. 13.
Ro. 6. 3. 1 Cor.
12. 13.) cau-
sam finalem
significet.
Symphon.
prophetarum
& Apost. par.
2. Epoch. loc.
30. p. 378. And
see in his Cur-
sus Theolog.
col. 1370. de
forma Baptis-
mi.

(3) In car-
nem suam,
Gal. 6. 8. Ego
puro is re-
spondere
Hebræorum,
tertio casui
præposito, &
finem seu sco-
pum declara-
re. To that sense
upon chap. 3.
ver. 23. & Eph.
2. ver. 21. 22.

Baptizari in ejus nomen dicimur, cui nos per Baptismum dicamus ac consecramus.
id. ad Act. 19. 3.

(4) Lib. 4. de ritibus Baptismi. cap. 5. de Baptismi forma.

ther, Son, and holy Ghost; very well agreeing with the (1) gloss upon that Text, and the learned Scottish (2) Dr. Scharpe upon other occasion. If we regard modern interpretations, more may be called in for the same, who discoursing at liberty at last drave things hither. *Beza*:

in τὸ ὄνομα, id est, invocato Patre, Filio, & Sp. Sancto: vel, In Nomen; nam Baptismo consecramur Deo, quoniam ibi nostra adoptio Christo per spiritum sanctum sancitur, either by invocation, or Devotion To God, in annot. major. in Matth. 28. 19. and in many (3) other places. The late Commentators on the Bible, 1645. In the Name, Gr.

Into the name; by that rite initiating into the service of one God in three persons, and of depending for salvation upon Christ alone. Mr. Barnard of Sommerfet shire a little before, Baptized into the Name, Matth. 28. 19. that is, To be dedicated or consecrated unto it, in his Thesaurus Biblicus, printed 1644. Baptizari in ejus nomen (utpote Patris, Filii & Sp. Sancti, Matth. 28. 19.) dicimur, cui nos per baptismum dicamus & consecramus. We are baptized into his name, to whom we devote our selves; so Marlorate, in Enchirid. loc. com. p. 60. Docere, &c. baptizantes in nomen patris, &c. Sic ventendum, non in Nominem. The truer version is INTO the Name; so Piscator, in comment. ad Matth. 28. 19: for which compare 1 Cor. 1. 13. And a little after, Baptizari in nomen alicujus est illi consecrari in eundem, To be baptized into any ones name is to be devoted to his service: And hither was even Josephus (4) Viccomes driven at last after he had raged far after the old Law (his Canon, and that by the Trinitarian Canons), and came home to dive into the sure Originals. Doctor Hammond gives liberty, in the additionals to his practical Catechismo, But lay aside prejudice, and remove prepossession, come home to the bottom of that Text he alleadges, the granted preposition, the nature of the business, and scope or

purpose

purpose, A coincidence of so many inductives will soon persuade which way a free judgement is to take, and where to settle; nor can a tractable mind but by help of that light is allowed, see it self led from truth to truth, from presumption of one truth, to assurance of another, by degrees to the place where we would be. This is full, clear and home, the other seems jejune and empty: This declares wherefore the thing is done, which is most considerable in every action, speaks the end, and thereby makes the Rite it self, a Sacrament of **INITIATION** (which all presume and use it for) *I Baptize*, saith the Minister, that is, *by authority from above*. So: but may it not be pertinently replied, *Whence?* This satisfies: *Into the name*, saith, belief of *Father, Son and Holy Ghost*.

Nor is this very preposition and phrase, (of like final import still) less abused, in another place of this very Gospel, chap. 18.20. *Where two or three are gathered together in my name, there am I in the midst of them. In my name*, that is, *by authority and power from me*, or, *with invocation of my name*, say hundreds and thousands, (from the same bottom of the old *Latine* trusted to) making use of the very words and syllables for direction of prayers, regulating of assemblies, calling, ordering, ruling, overruling, Synods, Councils, all Christian Congregations; as if here were nothing plainer then a Commission or authorization, and that could not but end well that had so happie beginning, as in Christs name. But here is no such thing, no Commission, no invocation, but *in* *my name*, or honor, or glory. Upon which occasion strange it were if Christ should not assist, or but be ready to back his Ministers, and further the work of his own service. So he promises he will, and where his people meet, not refuse to give them a meeting, If but *two or three are gathered for ME*, there am I in the midst present. So not here neither any delegation, deputation, surrogation or substitution, but as far as purpose from power, and beginning from end, where many or few

are for my name. ('s sake) there will I not fail to give a meeting: but this by the way.

To return: Plain I think it is now what we mean: as plain that the thing is the same here meant: the word, sense, work, nature of the action lead all, not to invocation, or commission, but (which have been the three interpretations) Admission or Initiation. In which sense, to look abroad, and this alone, this form would afford a necessary discriminating difference between this Baptisme and that, or those of other (1) Religions. Many have used this rite, it behoved they should have difference, where could that difference better arise then in the form of administration? This form, and this alone holds out that difference, and in the present work in hand, perspicuously, clearly, needfully, fully. I Baptize, says the (2) Mahometane,

(1) Adde, quum doctrina prior datur locus, inter hoc mysterium & adulterinos gentium ritus, Quibus se

in SUA sacra iniciant, verum statui discrimen. Calvin. Harmon. evangel. pa. 683. Non enim is est qui donat legitimum Baptisma, qui simpliciter ait, Domine, sed qui nomen exprimit & rectam fidem habet. Ideoque salvator non quovismodo baptizandum praecepit sed primum dixit *Docete* ac deinde Baptizate *in nomine Patris, Filii & Sp. Sancti*, ut ex doctrina recta fides oriretur, & cum fide perfectio Baptismatis adderetur. For others wash also as well as we, &c. as hereafter Athanasius contra Arrian. Orat. 3. tom. 1. pa. 414.

(2) Circumciduntur enim Saraceni & se in aquis currentibus ablunt in partibus sc. corporis inferioribus, ut sic quasi quodam Baptismi Lavacro purificentur. Matth. parisiens. in Histor. Angl. pa. 412. in Henr. 3. For farther similitude it may be noted, that, as Christ our Messiah by Jo. Baptist a Priest of the Law preceding, so Mahomet was baptized by Sergius a Christian Monk, in Polydor. Virgil. de rerum invento-ribus: lib. 7. cap. 8. Purchas Pilgrim lib. 3. cap. 7. Johan. Boem lib. 2. cap. 11. & G. Sands's travels, lib. 1. pa. 100. Though I take it to be no better then a current mistake, as well in tradition, as the Latin of those Authors, in Nicholas de Nicholai (in his Oriental peregrination) lib. 4. cap. 16. and many others, that Mahomet in favour of Christ and his Doctrine appointed, no Jew to be taken into his sect unless first baptized, that is, Christianed, nor into his Mosque but by the only way previous and preparatory, Our Catholick Church: (Even as he that first came into the Temple of Honor, but by the Temple of virtue in Pagan Rome, or into the Sanctuary of Holy Jerusalem but by Solomons Porch, those leading into these.) To have them baptized indeed he requires I grant: But this no more to Christianing, then washing the hands is necessary to prepare for supper, or the known threefold vow, to make a Dominican or a Franciscan, which may as well speak, as a Carthusian or a Benedictine, they all by this dore of threefold hard obligation carrying into their several Cloisters or Orders. Baptism indeed is Evidence and introduction to many, the manner or form

Other or Us: Which way I believe Mahomed nor any of his followers ever required or liked in any coming over towards them: the rite is self might presume as well for introduction to Persee or Bannian as Hebrew, Mahumetane or Christian. Though it be yet true enough, that the infidel desires even Christian Baptism for worldly ends, sc. propter corporalem medicinam, as to obtain some bodily cure, whereof see the collections of Pet. Greg. Tholosan, Syntagm. juris. lib. 2. cap. 4. sect. 14.

alone can sacrifice and bring home to any particulars, to

metane, (to begin at the higher end of time) and so does the (1) Bannian, and so does the (2) Persee, and I believe so did John Baptist, as well as the Christian: But, whereunto? may it be well questioned, and that would essentiate the difference. I Baptize in the name of Machomet, would the former say? though this I do; No: but to difference mine from the Christian, and all other sects, into the faith of Machomet. And I Baptize, says the Persians Daroo: what, in the name of (3) Zertoost, our Lawgiver? I believe in him indeed, but I baptize into the Zundevastaw, his Law given. And, I Baptize too, says the other Bramin (or Priest) to his beloved Bannian: But into the Shaster, our Law or Religion, which hath more Emphasis of specification of the work, then In the name of our most holy and reverend Bramin that taught us our Religion: (As the Son of Aaron might perhaps say, I Baptize into the Law of Moses, whereto is reference, 1 Cor. 10. 2. or \square into the Most HOLY NAME. But now, I Baptize too (at last to come home to our selves) I do the same act, says the Minister of Jesus Christ: What, in the name of my Prophet, or God? That I do, I could not do otherwise, but more; Into his name: sc. into his holy doctrine, faith, religion; profession: Hear me, heed me, I devote to HIM, Baptizing, as he taught, to lead into the name of

(1) We have it from the excellent observations of Mr. Herbert, in the published account of his late Travels, lib. 2. pa. 44, 45.

(2) In the same Author, pa 52, 53. The manner is. As soon as the child is born, the Dastar (or Priest) is sent for. He fastens, and having calculated the Nativity, invents the name which the mother is after to impose. This done, they hasten to the Eggaree or Temple, where the Priest puts a little pure water

into the barque of a holy tree (Holiness they call it) whence pourses it upon the infant, and prays (iberewish) it may be cleansed from all impurity. At 7 years age it is confirmed by the Daroo, &c.

(3) Perhaps a corruption of the old name Zoroaster, a great Master, and known so to have been of Religion in those parts. Of him mention has been made enough in books formerly extant, as Ammian. Marcellinus, lib. 23. Pfellus, Patricius, Delrio, &c.

Father,

Father, Son, and Holy Ghost. Which none of them will do, nor will I as they: which they abominate, I can as ill like of theirs: into which faith they would not be entred, nor I into what they believe: and as they would not have this NAME called (1) over their baptized (to use a dark and doubtfull phrase) so nor would I theirs, nor that which they do. Agreed on therefore it is (2) between us, that as Baptism or Sacramental ablution (so used and so e-

(1) Or UP-
ON HIM, I al-
lude to the ex-
cellence of the
Jerusalem A-
postles speech, in

Ja. 2. 7. by which it should seem there was a kind of Invocation or calling of the name of Christ over or (down) upon the baptized, or dismissed: Though if so, this Text of Match. 28. hath nothing to do with it, whose words and meaning are much different. Do they not blaspheme, says St. James, or traduce, or maligne, or revile that glorious or excellent NAME that is called upon over you? (Tis not said in Baptisme, and may have been at dismissal or other solemn occasions.) Quod in-vocatum est super vos, so Calvin and Beza, and the old Latine, which goes far, agreeable to the Greek and the Syriack; and in English, which is invocated upon you, so the Rhemists, affelling exactness, where it may be had: the very word that is used in the advise to Saul, Act. 22. 16. Arise and be baptized, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμοῦ, having called upon the name of the Lord. A hard phrase, mistranslations make it easie: full of darkness, mistakes clear it up in shew of light. There seems more in it and of a different nature from that appellation of Acts 11. 26. Christians from Christ, or is understood in Gen. 48. 16. of Israelites from Israel, or in Esa. 4. 1. as H. Grotius has it upon the place, sicut filii de parentum, faminae de maritorum dicantur nominibus, as children are named after their parents, women after their husbands. Compare with the Originals of Deut. 28. 10. 2 Sam. 6. 2. 1 King. 17. 20; 21. Esa. 63. last. Jer. 7. 10, 11, 12, 14, 30. chap. 14. 9. chap. 15. 16. chap. 25. 29. Dan. 9. 18, 19. Amos 9. 12. and mark well the Seventies translations of those places. In the new Testament light may be had from Act. 2. 21. chap. 9. 14, 21. chap. 15. 17. Rom. 10. 13. In them all seems an invocation, advocacy, or calling the most holy or sacred name of GOD, JEHOVAH, or CHRIST upon or over the party, place, people, &c. What that In-vocation.

(2) The Church is discerned from other Gentiles by certain Rites and Ceremonies instituted of God, usually called Sacraments, &c. Confession of Saxony, artic. 12. Baptism is a badge, for it serveth for our confession, for by this we do plainly confess in the Church that we, together with our children and all our Family do profess the Christian Religion. Artic. 21. of the former Helvetian Confession. As Sacraments (in general, art. 25.) so, Baptism (in particular, artic. 27. of the Church of England) is not only a signe of profession, or mark of difference, whereby Christian men are discerned from other that be not Christianed, but it is also, &c. as there it follows. And therefore making Disciples and baptizing them, are conjoynded so fully in Scripture, One is indicative of the other: John 4. 1. The Pharisees heard that Christ made Disciples and baptized them for him, more then John.

steemed by us all) is to us ALL the (1) dore or entrance into our several sorts, sects, kinds, Churches or Congregations, a holy mark of several regiments of believers, and their *Symbolum* or declaratory signe of initiation (2) into several ways, so the form or manner of administration alter, vary, and be so ordered that it express and hold forth that difference; You washing in water one way, we another; You admitting your several religious Congregations in your form, we Christ's (3) flock, no otherwise then he hath ordered; You baptizing into this or that, *Machomet, Zertooft, Bremaw, &c.* we (by the same act) into that God, *Name*, faith none of you will allow, HIM that is One and Three, *Father, Son and Holy Ghost*. This makes the rite speak out it self clear, specifying the action notably

(1) Primum omnium Sacramentorum locum tenet Baptismus, quod vitæ spiritualis janua est: per ipsum enim membra Christi ac de corpore efficiuntur ecclesiae, &c. Concil. Florentin. apud Barth. Caranz. fol.

457. Quod cœleste regnum initiatis aperit, said Isidor: of Pelusium in *Epist. 37. lib. 22. and at home*, Ingredientibus hoc mare magnum naufragus plenum: prima tabula nos ad portum salutis adducens Baptismus esse dignoscitur, quem omnium Sacramentorum esse januam Salvator instituit, & cum sequentium sanctorum patrum testatur auctoritas. Constitutio: Octoboni. tit. de Baptismo. Sacramentorum quædam deferunt ad ingressum in Ecclesiam, quædam ad progressum in Ecclesia, quædam ad egressum ab Ecclesia: Baptismus is of the first. Lancelot. Instit. juris Canon. lib. 2. tit. 2. whence Aquinas, Utrum effectus Baptismi sit apertio januæ regni cœlestis? and affirmed by him in part. 3. quæst. 69. art. 7. And from hence the places of Baptism have been accustomed to be near the Church dore, in mystical signification of what was there and thereby intended to be done. The Abassines (or Ethiopians) baptize in Christ there yet, sc. in the Church porch says Mr. Vaget in his *Christianography*, par. 1. pa. 165. and so do the Northern Russians, pa. 132. and the ancient Western Christians were so wont, or appears by many things alluded by Stephanus Durantes, out of their books, lib. de ritibus Ecclesie, cap. 19. sect. 4. agreeable to what Josephus Vicecomes had collected, non in ecclesia sed propè ipsam in porticu. de ritibus Baptismi. 1 cap. 6. Durant has more, what significamly Drionysius (de ecclesiast. Hierarch.) ascribed hereto, sc. to be *portus* *res* *visio* *de* *nas*, as *twere* the womb of our heavenly adoption. sect. 10. & — Regenerationis Sacramentum, which is St. Ambrose his Epithete, in lib. de iniciandis, cap. 2. Deinde quum Baptismus velut ingressus sit in Ecclesiam ac Symbolum nostræ in Christum initiationis, &c. acknowledged by Calvin in Tir. 3. 5. tom. 5. And lastly, hence before Baptisme there can be regularly no ordination, as of one without the Church, in gloss. Baptizari. ad Decret. 1. Distinct. 77. cap. 3. or if there have been, all must be, as upon such mistake, begun anew. Canf. 1. Quæst. 1. cap. si presbyter.

(2) Ejus amplectimur fidem in cuius nomen baptizamus. Calvin. Institut. lib. 1. cap. 13. sect. 16. In unius Christi doctrinam iniciamur per Baptismum. Id. in 1 Cor. 10. 2. Whosoever is now baptized must also of necessity enter into the profession of Christianity. Willet on Genes. 17. quæst. 10.

(3) Accensumur sancto rationalique Christi gregi, &c. Cyril. Cateches. 1.

by

(1) By Baptism doth God separate us from all other Religions of people, and doth consecrate us a peculiar people unto himself.

Confess. Helv. poster. cap. 20.

We are received into the Church of God, and separated from all other Nations, and all kind of strange religions, being consecrated unto him alone, whose badge and cognizance we wear. Confess. Belgic.

(2) A non-nullis ideo signum initiale populi Dei Baptismus appellatur. Ramus de relig. Christiana lib.

4. cap. 5. Perpulchrum vero nobis videtur ut ad incontaminatum venientes Baptisma non temere suscipiantur sed cum quadam observatione & instructione quae initiationis tempore fieri solet. Novel. 144. cap. 2. τὸ τοῦ θεοῦ ἐστὶ τὸ βάπτισμα τοῦ θεοῦ καὶ τὸ ἀλλὰ μυστήριον δι' οὗ ἐκκοινωνοῦμεν τῷ θεῷ, we are made over to God. Nichol. Cabasil. Liturg. exposit in Biblioth. pat. Gr. tom. 2. pa. 211.

(3) Here take in (as between both) what a great Traveller hath left written ('tis not impertinent) of the River of Ganges: It belongs to what before as being of our times, it relates aptly to what follows, as shewing a Pagan-Eastern-belief and use of this rite, it both illustrates, and confirms what was said in the former Treatise of the Power believed, even naturally inherent in water for Mental purification, and it may be some wonder to hear of born

by declaring the end: This makes a rite of (1) Separation or Admission as was intended, to enter and let in to one new from all other persuasions: and in one word, this distinctly, clearly, briefly, but fully makes sense of what is done. How better, or what could do it more, then a mark in the bowels? a close conveyed note into the heart, or form of administration? I confess the barren and scant way of delivery of these things informs us not fully of any of these forms from the Authors: as neither of the contrary or different; the intelligence was as bad as written in sho: t-hand through all the ranges of my Enquiry, and so not reaching full home to instruct in all particulars. So that I am fain to conjecture rather then pronounce, and argue rather then declare, and give in or from history, *Me thinks it should be thus*: from reason, from the nature of the work, from the end of its designe, what was fit to have been done and said; All which seem to call for a declaration of doing rather then of power, sith the intent was here, as all say again, that thing which we call from the word (2) IN-ITIATION: Of *in-ire, so enter, actively taken*; which one word gives us both the beginning of its derivation, and end of its work, much in the sense that a radical simple verbe varied to the conjugation *Hiphil* in the *Hebrew*, increases its signification to, *To cause*; so here, to cause IN-ITION.

But to look beyond our own time, these were of yesterday (3) But it is not of yesterday, or our days alone, that Baptism

born again at the Banks of Ganges, is found a Purification

from sin, and by water, believed there, in order to Eternall life? The words shewing that belief, expectation, use, and faith are these.

But returning to Bengala and the river of Ganges, you must understand that this River is holden and accounted of all the Indians to be a holy and blessed Water, and they do certainly believe that such as wash and bathe themselves therein, be they never so great sinners, all their Sins are clean forgiven them, and that from thenceforth they are so clear and pure from sin, as if they were new born again, and also that he that washeth not himself therein cannot be Saved: For the which cause there is a most great and incredible resort unto the same from all parts of India and the East-Countries in great Troops, where they use divers strange Ceremonies and superstitions, most horrible to hear: for they do most steadfastly believe that they shall thereby merit Eternall Life.

Huighen van Linschooten, in his Eastern Voyages, lib. 1. cap. 16. pag. 27. The River is thus reputed venerable by Brenaw (their great Prophet's) frequent resort thither: Walking in it often, they suppose themselves purified from sin, Mr Herbert's Travels, pag. 45.

Baptism hath been known out of Christendome: Rome and Greece have heard of its fame (perhaps from Jerusalem, the famous treasury of Truth: whence *Evangelium* is often repeated by (2) *Clement of Alexandria*, most Foraigners stole thence their Jewels) Its name and use was great long agoe, and so long agoe, and so far, and in that state, before they were by a true faith sanctified; All this handed over to us by credit of most credible intelligence. Jewry had their Baptismes, by the Epistle to the Hebrews, and so had Egypt, and so had Italy, and so had Greece, Persia, and what Religion or Nation not? which we have light of, as well from the Christian Fathers, as others; Them it may be proper enough my search lay together, relying for the other upon references and citations.

And first, I have (3) read that *St Augustin* should say, (3) In a *Manu*. That (as the *Turks* and other *Mahumetans* use Circumcision for initiating men into their superstitions, at this day so) Anciently (said the Book) did the Pagans make use of Water, for introducing men to them, and for this referred to the 25 Chapter of *St Augustines* third Book against *Profanum*. No such thing doe I finde there, but

in first mod
(1) Lib. 1.
contra Iulian
Petilian, c. 9.
tom. 7. p. 90.

(2) In the
same Volume,
p. 195. contra
Grege. Gram-
maticum.

(3) In his
annotations, up-
on the Evange-
lists, p. 515. on
Mar. 28. 19.

(4) Porro,
lavationem
hanc cum au-
dissent discipu-
los per Pro-
phetam, pro-
mulgatum, ut
se ingererent in
delubra, ob-
rum & accessu
furi ad illos,
arque libatio-
nibus & adipis
nidoribus offe-
rendis operantur.
A part of that foundation whereupon Ioh. Vicecomes raised this conjecture: Meum
iudicium semper fuit multa in Religionem nostram derivasse, quæ ipsi Idolarum
cultores antea observabant. Cum enim vaserrimus humani generis hostis audisset
Dei immortalis interpres, atque invictissimos ecclesiam nobis arcana aperuisse, atque
ad ecclesiam ritum & cætemonia, salutariâ disciplinis & sacramentum predicatione
informasse, præmuro fallendi studio, suis cultoribus ut eadem præstarent facili
momento persuasit. De antiq. ritib. Bapt. lib. 1. cap. 19.

(5) A strange use he makes of one of which, in the beginning of his first Apologie,
p. 45. Per NOMEN Jesu Christi sub Pontio Pilato crucifixi adiurantes iuraverunt,
&c. I wonder when I see such passages, and yet they are not to be denied to be
in the Ancients, Man: All the generations of my soul can drive it, no farther then, such
Wonder:

in the second Book against Cresconius, chap. 25: doe I
find that which had this occasion. In his (1) Books a-
gainst Petilian he had mentioned some that were baptized
in Temples of Idols, as it were, a mortuis, by those that
were Dead: This Cresconius took offence at, among
other things, or perverted. He (2) vindicates himself
that his meaning was not, a mortuis; that is, by Dead
men, but by their Gods in state of Death, as neither
in Heaven nor Earth, forasmuch as that Temple-Idoll,
Baptism, had its force, not from the Priests, which
were but Ministers thereof, but from the Gods in whose
name it was given: as, upon the credit of (3) H. Gra-
tius, in his Book against the Donatists, *In multis Idol-
orum sacrilegiis sacris baptizari homines perhibentur*, In
many of their no less sacrilegious then Idolatrous sa-
crifices men are said to pass through Baptism. But look
abroad, and we shall have more, and more certainly, as
well of before as after, begin at Highest. The Martyr
(4) *Passian* having spoken of a kinde of Christian Bap-
tism, In the Name of the Parent of all things, and of
Jesus Christ who suffered under Pontius Pilate, and the
Holy Ghost who spoke by the Prophets (but such Invo-
cation I confess and Impositionation of those (5) Names,
no more) *The washing when the Devil heard proclaimed
by the Prophet* (understand Esa. 1. 16. *Lavamini,
mundi estote, &c.* alledged before) *they then brought is
in pass* (saith he) *that as many as entered their sacred
mysteries, and came over to them, or were so often in-
voked*

transfer them to the service of idols; that so he may seem to be the friend and familiar of God, or rather indeed to be God to whom such service is due and appertains; to take in by the way that not impertinent observation of a great (1.) Scholar, and he gives before there instances enough in Sacrifices, Oblations, Tithes, First fruits, Sanctifications, Excommunications, Expiations, Eustrations, &c. To which many more may be added out of Walafridus Strabo, in his book de rebus Ecclesiasticis, the second Chapter.

(1) Bp. Montague, in business Affairs and Monuments chap. 3. sec. 59. p. 203.

non sibi
sibi non
sibi non
sibi non

(2) Certe aliam
etiam hanc
exque numero
non exigua
nunc tenet
ricomplum
pronunciant
sed non recte
sentientes, ne
dichom est
neque sapient
fidem retineat
res, inutile
possident a
quam, quam
impetunt
nimirum
nummulo
ligidos desu
tuculo adde
ut qui ab illis
sperguntur
fordecant po
tius pro religione
quam redimantur. Oration: contra Arrianos. tom. 7. p. 413.

(3) Ut superstitio omnis Dei opus praepostere emulatur, stulti homines variis Sacramentis fabricant pro suo arbitrio: sed quia non subest verbum, iniquum est, imanes sunt ac inane ambaz. Calvin. Harmon. Evangel. p. 683.

(4) Lib. 2. de Sacramentis. cap. 1. tom. 4. p. 369.

Proceed in our way to grave and profound thanksgiving, who discoursing against the Arrians of our Baptisme, that both shews our faith, and initiates them into it. (For that is his words import, so to Enen) ranging abroad, he comes to tell, that (2) other sects, and those not few, make use of the same rite in Name but with their (3) erroneous opinions they kinde no more but simple water, and that in stead of washing, defiles them. Saint Ambrose next, there are many kinds of Baptismes indeed. (4) Faith he, and yet the Apostle avers there is but one Baptisme: Therefore the Heathen have Baptismes which are upon the water, no Baptismes. Lavacra sunt; baptismus esse non possunt. Caro lavatur, non culpa diluitur, imò in illo lavacro contrahitur. The Body is washed, the offence not washed off, but ra-

tion: contra Arrianos. tom. 7. p. 413.
Ut superstitio omnis Dei opus praepostere emulatur, stulti homines variis Sacramentis fabricant pro suo arbitrio: sed quia non subest verbum, iniquum est, imanes sunt ac inane ambaz. Calvin. Harmon. Evangel. p. 683.
Lib. 2. de Sacramentis. cap. 1. tom. 4. p. 369.

ther

ther contracted and drawn on; His good son St. Augustine we had before, whose colavall St. Jerome leaves us not altogether without witness. In his (5) Commentaries on Ezekiel, speaking of our Baptismall water, from that *There Jerusalem was not washed*. There are many washings, saith he, like ours typified there, which Heathen and Hereticks make much promise of, but they wash not unto cleanness, as that does. Of the meaning whereof I the Jesſ fear mistaking, because the (6) Master of the Sentences hath since made use of it to prove, that a man may receive *Sacramentum*, and yet not rem *Sacramenti*; the Element, but not the Sacrament, which he there avouches St. Jerome to have allowed Pagans, without any grace of sanctification; which must be granted they had not. And yet not so, say I. True: they had no sanctification, but they had no Sacrament, for they had onely water and their forms, which can never make a Sacrament; and so no argument that a true Sacrament may go without the grace of the Sacrament. Epi- phanius may be taken in for his (7) Marcossians; for they were scarce Christians: yet they used somewhat neer of kin to ours; for vvater and washing, for initiation, this is certain they had, and so made believers theirs, by redeeming them from the world. Lastly, and the great Critick Tho. Dempster touches at a *great baptism*, or previous lustration among the mysteries of Bacchus, in his enlargement of Rosinus's Antiquities, lib. 2. cap. 11.

(5) Multaq; sunt lavacra quæ ethnici in suis mysteriis & hæretici pollicentur, sed non lavant in salutem. Propterea additum est: & in aqua non es lotus in salutem. Commentar. lib. 4. in Ezekiel. 16. tom. 4. pa. 369. C.

(6) Lombard: sentent. lib. 4. distinct. 4.

(7) In hæres. 34. Marcossior. cap. 20. pag. vid. etiam Iræ- næum adversus hæreses, lib. 1. cap. 18.

As

(7) In his
Annotations on
Mat. 28. 19.
pag. 515.

Supra ostendi-
mus apud Ju-
dzos moris fu-
isse, ut bapti-
zarentur qui
se à falsorum
Deorum cultu
ad cultum
unius DEI
conuertel an.
Sed apud gen-
tes etiam pro-
fanus usurpa-
rum antiqui-
tus fuit, ut
qui initiari
vellent, prius
toto corpore
abluerentur,
hand dubiè eo
ipso testan- es
propositum
innocentiz.
Nam ejus pro-
positi sponso-
nem ab iis my-
stagogi exige-
bant, ut Liba-
nius docet &
Lampridius.

As to those that alledge others, & without the pale of Christian, the learned (7) *Grotius* produces many, *Libanius*, *Lampridius*, *Homer*, &c. Besides *Clemens of Alexandria*: our most learned Mr. *Selden*, sundry other, *Hesychius*, *Apuleius*, *Nannus*, &c. Besides our *Tertullian* (the words are worthy reading in either) and they that are thoroughly acquainted vvith *Athens*, and *Rome* *Pagane*, the *Washing*, *Lustrations*, *Februations*, &c. of them and other Gentiles abroad; or have leisure, opportunity, means, books, to search, may I beleeeve yet add many more, as out of *Alexander ab Alexandra*, *Carolus Sigonius*, *Calinus Rodiginus*, &c. chiefly from *Gyraldus* his *Syntagma de Diis gentium*, about the 17 chapter.

But these may be enough to make good what I undertook, that as vvell in ours, as elder times, baptizing hath been known and used vvithout and beyond Christendom, may do now, and many Religions have heretofore thus entred into their severall vvays, some of vvhich vvere possibly on foot in our Saviours time, from all which it behoved his Baptisme should differ, and in this vvay it is expressed to differ, and difference from them all and singular. Some glance or offer whitherward the other in interpretation may chance hold forth, for none of them vvill or vvould invoke our Trinity, or act from it, but they come not home to fasten the difference full and clear vvhere it ought, in the nature of the thing, vvhich is to be a sacrament of innovation or admission to vvhom or vvhatsoever, nor in the vvay of administration to expresse a purposed and present entry INTO this or that, which is the thing in hand. As if it were said, what ever o-
thers

thers do or mean, this admits & enters into Christs Church: Into what Colledge or Society soever *sacra-
: sacrilega* would them lead; this brings unto the Congregation of Believers, the Church of the first-born, a fellowship with all Christian souls: of what profession soever of truth they stand at the door to let in, this gives admission TO the Name (faith, religion, profession) of that which none of them will allow, or not deny, Father, Son, and holy Ghost. Strange words! which they would abhorre, as we desie the Divell and all his works: In the nature of a charm, which they might not come neer, or as abominable as an Idoll, but we reverence and cast our souls upon what we derive from them; to ~~us~~ there is bound up in them all our comfort and hopes for this and the next life; and we are solemnly entring into the Porch of those rich possessions, by them, vvhich bring us further to eternall life.

Some one may perhaps say, These are things distant from us both in time and place, & yet farther from vvhich we would be in the heart of religion, shew us if you can, them or the like from the Scripture; that book of God we will believe, the rest of the vvhorld is large and vvhide, contract thither and we vvhill hearken to you.

Good: Who hath appealed unto *Caesar*, unto *Caesar* let him go. Let this holy Scripture, vvhich Christ hath bid us *Search*, be the Umpire and Rule, the sole and supreme Judge and Oracle from whose last and definitive sentence in this case shall lye no appeal.

There

(1) Nemo certe inficiari poterit baptizari debere juxta Christi institutum in Nomen Patris, Filii, &c. Caspander in append. de Spir. Sancto invocando, pa. 298. Nec enim disputamus quomodo hæc verba intelligi possunt; sed quomodo debeant. Debet autem eo intelligi sensu quo à Christo dicta sunt, non quem sibi animo quisque finxit.

Maldonat. in loc. And so far resolute, well: Though he warp to In Nomine, which Chr. nor meant, nor said.

(2) Ambr. lib. 1. de fide, cap. 1. 2. lib. 1. de Sp. Sancto, cap. 14. & lib. 2. cap. 10. lib. de institut. Virginis, c. 10. &c.

I was going on to have muliered the rest, but the places are so obvious and manifest, that as he that runs may read, so he that begins can hardly tell where to finish and end. I confesse enough, the whole stream runs this way.

(3) Ut enim veterum librorum fides de Hebræis voluminibus examinauda est, ita novorum, Græci sermonis normam desiderat, Hieron. Epist. 28. ad Lucinum, taken after into the Decree. Distinct. 9. c. 6. Et est hic argumentum quod quancumque authenticum sit aliquod instrumentum, si tamen de ipsa aliquid in dubium revocetur, semper exhibendum sit illud à quo originem ducit, or distinct. 76. cap. Jejunium, and other places. Gloss. Græci, ad distinct. 9. c. 6.

There is first our present (1) Text to be heeded, which for the thing in question (let be heeded also) speaks full, home, clear and indubitable: And this one worth many, if there were many other texts or reasons, to contradict, because it is the first originall sealed Patent and Commission in this case for the Officers of the most High to do as they may ever after justifie. Other examples in practice, or other places in transcription, or conjectures by derivation, might perhaps give shew of other things; But against them all this one would hold up the Buckler, and make good the ground (how many soever) for baptize INTO.

I am not ignorant, I should have noted, but have in part intimated before, how commonly Translators have both used and rendred this Text otherwise, even those of fairest note and greatest reverence, the whole body of the (2) Latine Fathers at least, besides others, as Cyprian, Ierom, Ambrose, Augustine, Leo, Fulgentius, Hilary, Lombard, Aquinas, Calvin, Bellarmine: and who not? But against them all our affirmative of that question in the Schools, *An soli* (3) *fontes Scripturarum sint authentici*? is armor of proof to repell and keep off what ever in Translation, or Logically probability can be brought in opposition or contradiction.

Besides

Besides the counterpoise of tradition of the (4) Greek Fathers, and some Councils as univocally standing forth on the contrary part: And as to Translation 'tis onely INTO can give the originall, truth, emphasis, and business. And lastly, so also (beside other formerly touched upon by occasion) divers (5) Latines have translated.

(4) As Justin Martyr, in ex-
p. si. fidei, de
reſta invocat.
pa. 376. Anti-
ochus Monach.
Homil. 1. de fide
in Biblioth. pat.
tom. 1. pa. 1028.
and infinite o-
thers, as well

in their casuall allegations of the Text, as (how it could be otherwise without manifest corruption of) the Text itself.

(5) As Celsus in institut. lib. 1. cap. 12. sect. 16. 6. In Patris, Filii & Sp. Sancti Nomen baptizatur, in Comment. ad 1 Cor. 1. 13. And Brentius, Hoc autem nihil aliud est (speaking on this Text) quam baptizare Ordinatione, mandato & vice Patris, Filii est Sp. Sancti, ac per Baptismum IN NOMEN Domini, hoc est in hereditatem & proprietatem omnium divinorum bonorum, quæ per Christum parata sunt, inaugurare, Homil. 23. in Luc. 3. And a little after, Jussit Apostolos baptizare in Nomine, five IN NOMEN Patris Filii & Spiritus Sancti: Nimirum significans, quod qui baptizatur sanctificetur per Baptismum ad communionem omnium bonorum DEI & recipiatur IN NOMEN, hoc est, in gratiam, misericordiam potentiam & Majestatem DEI Patris &c. But, it must be confessed, these (and other) ~~was~~ were inconstant. That truth which dashed in their faces, stayed not, to make any fair and kindly impression in their souls. The glimpses of light soon gave place to prevailing darkness, and (without offence be it spoken) Error.

But look abroad; This was the foundation and undeniably thus, Consider we what was after builded in following Scripture believe or practise. Saint Luke hath a parenthesis delivering clearly the form of Baptism as to this part, by this occasion, that the Samaritans had not by it received the holy Ghost, onely (saith he) they had been baptized (1) ~~in~~ into the Name of the Lord, that God they beleaved) for other, likely, then baptized unto their Gods which were but Idols, but the Samaritans had been cleansed into the LORDS Name. After, when there was doubt of the (2) Ephesians, who, it seems, having yet been baptized too, had not received the holy Ghost, question is made,

(1) Translated by Beza IN NOMEN Jesu, in Tremellius's Bible, and so by Calvin, as al-
leged by Mar-
lorate on the
place, Act. 8. 16.
(2) Act. 19.
3, 4, 5.

(3) Qua igitur doctrina imbuti & initiati estis?
Beza ad loc.

(4) Baptizari in Johannis Baptisma significat profiteri doctrinam quam predicabat & sigillo Baptismi obsignabat, & baptismo adhibito eam amplecti.

Scharp. Sym-
phon. par. 2.
Epoch. 2. loc. 30
pag. 378.

Quam igitur
huc Ignoretis
(sc. concerning
the Holy Ghost
there mention-
ed) quero,
In Quid sitis
baptizati, id
est, in quam
doctrinam si-
ve Religio-
nem? in cujus
doctrina Religio-
nisque oblig-
ationem?

Piscator Schul.
in AEs 10. c.

(5.) In Non
Tremellius, fr

(6) Quicumque
Tertullien de res
in Christum,
Lap. ad loc. Bay
Constitu. Y. 3

Q. (3) (b) (3) Where were you baptized? They answer, 4. In the Lake of Geneva.

repeated the same preposition and case again) when it proved that was not enough, let more be done, & it was, the text saith! for the form) *they were baptiz-
Ζηδὶς Χιν* To the Name of the LORD JESUS
Christ, τὸ ὄνομα τοῦ κυρίου, &c. Some other places are com-

monly interpreted as tropical or allusive, and there may be some trope folded up in them, or morall or doctrinall signification made way for in their historical declarations or argumentations. But the texts themselves are for the main such, that is, plainly historicall, or simply declarative in commemoration or admonition of what was, or was to be done. As in *Rom. 8. 3.* (6) *Know ye not that*

as many as were baptized INTO Jesus Christ, were baptized INTO his death (in reference whereto there is as well in the Apostles Canons as in other accounts of eldest times such a form upon record as used, some did baptize into Christs death. And Gal. 3. 27. As many as were baptized INTO Christ, are clothed, have put on Christ. In both which we have the same case, composition, construction, translation, (either is or should be) and all of finally import what the business of that word tended TO: sc. plain intimation, or open expression what was meant the work of that work, an incision, or inoculation.

they believed, for other, likely, then passed into

nen Domini Iesu, Beza. In Nomen Domini nostri Iesu Christi,
omnino Syriac.

aque in Christum Jesum tincti somus, in mortem ejus tincti sumus, resurrectione carnis, cap. 47. qu. d. Paulus. Per baptismum effus infertur quasi rami in novam arborem, & facti effus de corpore ejus. Cornel. 4. 18. Baptismus igitur datur his qui salvati sunt in mortem Jesu. Clem. 12. 18. As alleged by Charnier, in his Pantheon, Canon. 4. 4.

11, 25.

lation

lation into Christs (7) mysticall Body, which ve-
ry word of *Corporation* and *Baptism* leading there-
to, we have together in one place elsewhere. For by
one Spirit were we all baptized INTO one Body,
whether Jews or Gentiles, Bond or Free, 1 Cor. 12.
13. If we look back into the beginning of that
(8) Book, we shall there find this body both at
unity in it self, as it should, and after miserably
broken into many factions by faction, what so like
to do it as Baptisme, and this way of Baptisme in-
to severall ways, that one spake to one thing, ano-
ther to another, one led this Way, another that?
God is faithfull, saith the Apostle, beginning his
argument, by whom ye were called and moulded by
degrees into one holy Communion or Church fel-
lowship, which I would might be continued. But it
is declared unto me there have been partisions. How?
What was that could formalize the difference? or
divide you that you might continue divided? Had
you severall Baptismes? This might do the thing;
for nothing more effectually or irreconcilably di-
vides, then to be entred and engaged hereby seve-
rall ways. But this not. For though ye say, One of
Paul, another of Apolla, another of Peter, another of
Christ; Christ was not so divided, nor Paul crucified,

the Members, &c. Confess. Helvet. poster. cap. 20. *Schismus enim Deum testari nobis
adoptionis fore gratiam hoc signo, quia non inserit in corpus Filij sui, ut non in
grege suo censetur, Calvin. Harmon. Evangel. pag. 683. — Nos in eam ecclesiam co-
optans, & inferens in corpus Filij sui, id. in Commentar. ad Tit. 2. 4. Whence is the
Thanksgiving after dipping or sprinkling, etc. Heav. the heart of man, most trea-
ciful Father, that it hath pleased thee to regenerate this Iustam by thy Holy
Spirit, and to incorporate him into thy holy & congregation. Ad hoc Bap-
tismus valet ut baptizati Christo incorporantur, & membra ejus habentur, De
Consecrat. dist. 4. c. Ad hoc. Oul. of St Augustine. (8) 1 Cor. 12. 13. 11.*

(9) *An in Nomen Pauli baptizati essis?*

sc. Nos Christiani denominandi sumus non à Doctoribus seu Ministris, sed à solo Christo capite & Domino nostro, in cuius Nomen, hoc est,

cultum baptizati sumus. Qui ab Ecclesiæ doctoribus, quantumvis excellentissimis se denominant, eos tanquam idola sacrilege venerantur, & pro Idololatriis sunt habendi, *Pasor. Lexicon. Gr. Lat. p. 132. in vocab. Baptisma.* Non dixit, an quid Paulus vos baptizavit? (baptizavit enim multos; for some the Text is clear) sed hæc non erat questio, æquoniam baptizati essent? *Id est, ut in vobis baptizati essetis.* Sed in cuius Nomen baptizati essent? Nam quoniam hæc erat causa schismatis, quod vocarentur ab iis, qui baptizant hoc quoque corrigi, dicent, *ut in vobis baptizati essetis.* Nunquid in Nomen Pauli baptizati essis? Ne dixeris enim, inquit, Quis baptizavit? *Id est, ut in vobis baptizati essetis.* Sed in cuius Nomen? Non enim baptizans, sed invocatus ad baptismum queritur, *Chrysost. Homil. 3. in 1 ad Corinth. tom. 5. p. 22.* Alii sic exponunt, num per baptismum ascripti essis in Nomen meum, ut Pauliani dicerentur, tanquam accepto Pauli baptismo? -- Hic sensus est in Græcorum commentariis, & Græco textui & his quæ sequuntur accommodatior est. *Essis in Comment. ad loc.*

(10) Græcè est, *ut in vobis baptizati essetis.* in Nomen meum baptizavi: sc. ne quis calumnietur & dicat, quod vos baptizando transcripserim in Nomen meum, & de me Paulianos (on there was after Paulianists, for another reason) tanquam meo baptismo sanctificatos. *Joan. Menochius, in annotat. in Bib. magn. ad hunc loc. That is, hee had not caused them in their Baptisme to devote or add themselves to him or their Master. Mr. Tinsley's Examen, &c. against Papabaptisme, per. 3. sect. 1.* Baptizari in Nomine alicujus significat, Nos ei per Baptismum dicare in cuius Nomen baptizati sumus. Ideo rectè Paulus, 1 *Corinth. 1.* negat se in Nomen suum quenquam baptizasse, *Sharp. in Symphon. ubi supra.* Multi quidem sic exponunt, Nequis vestram in Baptismo sanctificationem ascribat virtuti ac merito meo, quasi pro merito baptizantis, &c. Ita ferè Latini. Aliiter & græcè lectioni congruentius -- Nequis me calumnietur & dicat, quod vos baptizando transcripserim in Nomen meum, ac de me Paulianos vocari voluerim, tanquam meo nomini sanctificatos, *Essis in Comment. ad loc.* Baptizari in ejus Nomen (supote Patris, Filii, &c. *Matth. 28. 19.*) dicimur, cui nos per baptismum dicamus & consecramus. Quamobrem rectè negat Apostolus, 1 *Corinth. 1. 13. 15.* quenquam Corinthiorum in Nomen suum baptizatum fuisse, *Marguerat. Enchirid. in vocab. Baptisma.* -- *Was either Luther or Calvin crucified for you? or were ye baptized into the Name either of Luther or Calvin, or any other man? That any of you should say, &c. So Dr. Saunderson Comments on this Text, in his Sermon on 1. Pet. 2. 16. pa. 10.*

is to

is to lead INTO. Into one Body, as before, or as here, Into one Communion or fellowship (so long as there was in *Baptism*, as Ephes. 4. 5.) But when this was parted there followed division into this or that. I thank God I gave not the occasion by frequent Baptismes, lest any should say, I baptized into mine own name. Where *Beza* is exact again. In *Nomen Pauli*, vers. 13. which he says was borrowed from the like in *Matt h.* 28. 19. and *In nomen meum*, verse 15. Of the convenience whereof *Tremellius* it seems convinced, was fain to put it into his margin with words of the same purport, *In nomen meum*, that is, to draw Disciples after me. And *Calvin* who both reads and comments upon the place accordingly, frequently using this phrase; as likewise he does writing upon 1 Cor. 10. 2. And (11) *Scharpius* whose use is the same of both places. And lastly, *Cornelius à Lapide*; to whom though the old *Latine* lay in his way to divert him and others of his perswasion from a true text; yet at last he (12) comes about to end in a Translation INTO *Christ*; intended by the work, which is that and all we contend for. And is of moment worthy contention: for even a quiet man wil strive for a Pearl or a Diamond, though he pass over trifles & greater toys; and the very filings of gold are precious, more then which are of value the syllables of Scriptures. From which truer construction heeded, and the sense thus restored, Note we may 2 things, 1. The very text redeemed from those absurd, various and darkning expositions (for they have been no other or better) wherewith the *Latine* Fathers and others had rendred it perplexed; who general-

(11) Symphon.
Propbet. &
Apostolorum,
pa. 2. Epoc. 2.
loc. 206. pa. 345

(12) Nota:
Baptizari in
Christi nomine.
idem est quod
in invocatione
professione,
virtute, merito
& baptismo
Christi bapti-
zari; ac conse-
quenter in
nomen Christi
transcribi (huc
ibat consequen-
ter himself look
to) ut à Chri-
sto dicamur
Christiani, non
Pauliani vel
Apolliniani;
Ita, Graeci Com-
mentat. in 1 Cor.
1. 13. pa. 202.

ly urge it so as the most Emphaticall words lose all their strength and vigor, becoming onely dark & idle impertinencies, instead of adding intended elegancy; scarce of sense, sure of no use. I have observed many; thou (Reader) mayst have more, perhaps some hundreds at least in all, where this most significant and pithy phrase is neer wholly lost; thus redeemed from barrenness and unusefulness, to much signification and sense, and former want of matter recompensed with apparent life and Emphasis. 2. Hereby falls to the ground, that which the *Grecian* Churches made and continue a weak and needless reason of their separation from the *Latine* in matter of this form of Baptisme, suffering none of theirs to declate in the first person, as we, (13) *I baptize, &c.* but in the third person leaving things at large, *N. such a one is baptized* thus or thus; because in severall names, *I, such a one*, and *I, such a one*, did here in the *Corinthians* sow the seeds of division, and mutually wasting Separation. But hereto, 1. *Vasquez* hath well (14) observed, Those Factions did not arise here from any (by the text) likely power or authority supposed to be in those Baptizers to administer in their own names, that the Factions thence emergent should give the *Grecians* warning to take heed of the like in their like cause. 2. Truly to speak, here was no such thing, no acting *In any ones name*, but *I N T O* this or that (if the words used by the holy Ghost may be thought to give us his mind, or ought to frame ours) which was the right way to formalize and diversify into lasting factions: Not the difference of Ministers, but their different ministrations;

Not

(13) *Græci dicunt baptizantur iste servus*

Christi. Scot. Reportationes in Sent. 2. dist. 3. quest. 2. Vide etiam Jacob.

Tirrin. in anno rationibus ad 1. Timoth. 1. 16. Scot. in Sentent. lib. 4. dist. 3. quest. 2. De se-

kund. Ib. Aquin. par. 3. quest. 65. artic. 3. ad 1. & Vasq. in par. 3. Thom. disput. 142. c. 2. n. 15.

(14) *Cap. eod. num. 23. 24.*

Not the beginning of an action, but the end (first aimed at) giving it specification; not the person *from whom*, in whose name (of which here was none) but INTO Whom, or What, being that which was apt to make Sects, and did it here. But this by the way: and not far from, wherein we were going. If Scripture may be Judge, I hope now we see what we are to trust to in the case under contention: If that may over-rule, or reason beare sway, the scope of the business rule the action, or due manner of administration give law to the words, these All conspire and meet to make the injoynd form of administration speak out the Sacrament to be it self, and a rite of Regeneration Into new state or life, whereby due partakers are

(2) *grafted into the Church*, as is the expression of the 27. Article of the Church of England, and the Minister does not, ought not so much invoke any Name, or profess to act in any Name, as declare the end of the Action (most considerable in every action) by standing forth and saying, Now I make a Christian, Now I take a perishing soule into the Ark, Now I reach in a wandering sheep to safety and priviledge of Christs fold: *This party I devise from all the world to H & M*, as I express meaning, and baptizing him INTO the Name of the Father, Son, and holy Ghost.

And this declaration of intention enough: what needs any more? It might be superfluous to alledge authority, or multiply words of Power upon every occasion. *Hic in terris* (to use the words of (3) one thought himself very Learned) *cum famulus aliquid agit quod non potest nisi iussu Domini*

(2) We assuredly believe, that by Baptism we are ingrafted into Christs Jesus, Confess of Scotland, of 1581.

It was given to us to testify our adoption, because that they in we are ingrafted into Christs body, Artic. 25. of the French confession.

(3) Bellarm. de Sacramento Penit. lib. 2. cap. 2.

(*& non est stultus*) omnes intelligunt eum habere mandatum, etiamsi is non dicit se habere mandatum: Ut si liçtores capiant aliquem magnum virum in medio foro, aut si viatores indicant Senatoribus tali die habendum Senatum, &c. When a servant does that he cannot doe without his Masters order, he is supposed to have it even when he does not alledge it, (if he be Master of his own reason) as in arrests, citations, &c. As with us a Steward may admit a Tenant, or do an act in Court, and yet not say I doe it by vertue of my Patent from A.B. the Lord; it is sufficient he has his Patent by him to produce upon occasion; or a Justice of Peace imprison, discharge, baile, retain, or doe any act within the compals of his *Assignavimus*, binding, and yet not alledge that authority for every thing he could not doe without it, or indict himself a Justice at every word *In his Majesties Name*, for what he still does, and could not do But in that Name. *Quod subintelligitur non deest*: in many things it beliooveth there be a suppression of what is, but is understood, else expressions must multiply to infinite, and there had need be almost Words without end.

Twice yet, to confesse all at once, there seems in Scripture variation: Once, where (1.) *St Peter*

(1) *Act. 2. 38.*
Upon which place Bucan. Quod Apostoli leguntur baptizasse in Nomine vel in Nomine Domini & Christi, vel in synecdochice dicitur, ut vult Ambrosius: vel in Nomine, hoc est ex Nomine vel ex jussu Christi, id est, ut ille præceperat, ut Nomen sepe pro Mandato accipitur: vel terminus ad quem, id est, finis & scopus vel effectum baptismi, non autem forma baptismi significatur: ut sit sensus, baptizasse eos in Nomen & professionem seu etiam mortem Christi, & incorporasse Christo per baptismum; & huic tanquam mediatori Christianos consecrassent & obsignavisse sub formula baptismi consueta, *Catech. 47. sect. 20.* In this last Beza accords, translating the Text by In Nomen, observing well and truly: Deest tamen hoc membrum apud Syriam interpretem: which is true, as may appear by examining. St Chrysostome made so bold as to alter the Text, with like liberty as others have used about the Commission. *Pœnitentiam agite & baptizetur unusquisque vestrum eis rō dyōna vñ xpois Inrē Xpōi*, in *Homil. 21. ad populum Antioch. tom. 1. pag. 239.*

counsels his troubled Disciples to appease their raging minds by being baptized, *ἐν τῷ ὀνόματι*, in (by or with) the name of the Lord Jesus. And where he gives order the believing Family of Cornelius should be baptized *ἐν τῷ ὀνόματι*, Acts 10.48. In the name of the Lord. But, in answer.

1. G (3) *Pasor* a good Grammarian, interprets *ἐν τῷ ὀνόματι*, that is, *ἐν τῷ ὄνομα*, in the later, (and why not as well as the contrary inversion, *ἐν τῷ ὄνομα*, for *ἐν τῷ ὀνοματι*, ordinary enough?) for he says there is *heterosis Hebraica* a change by Hebraisme, and in the former *ἐν*, is but the signification of *ἵν* in the Hebrew, and to be translated, *In nomen Jesu Christi*, scil. *in cultum Jesu Christi*, into the name or service of Iesus Christ. For *ἐν* hic indicat causam finalem, as in the construction before often repeated. Or,

2. St. Peter might in either place give order for Baptisme in Christs Name, that is, by authority and order from him, but that not touch the (4) form of Baptisme, which he is not there meddling with, but giving wholesome direction about other expedients, of which this was one, scil. that as of every thing else, so of Baptisme, *What ye do in word or deed, All in the Name of the Lord Jesus, giving thanks unto God and the Father by him*, as Col. 3.17. This might be for true and good, but not (as to

2. In Lexic. p. 511. in vocab. *ονομα*.

3. And Mr. Marshal grants that the preposition *ἐν* in 1 Cor. 7.14. (on which he is discourting) usually translated By, may as fitly be rendered In or To, giving other

places fairly capable of that exposition, as Galat. 1.15. 2 Per. 1.4. Acts 4.12. 1 Cor. 9.13. In his Sermon of Infant Baptisme, p.24. which is not disliked by Mr. Tombs in his Examen, or reply to that Sermon.

4. *Qua utique locutione* (Acts 2.38. & 10.48.) *non forma verborum inter baptizandum addita, significata est, ut quibusdam visum fuit; sed potius auctoritatem, virtutem ac meritum ejus cujus in nomine Baptizari dicuntur.* Estius in Commentat. ad 1. Corinth. 1.13.

1 Cor. 7. 38.

the form) for true and full: (no one has said, this was given for exact form) declaring that which was to be, but not setting forth the full of that which was to be: As another Apostle spake, *He that giveth forth in marriage doth well, but he that otherwise doth better.* I should be loath to say, *He that baptizeth in the name of the Trinity, doth ill, for, in that faith, or by that power.* But he that *INTO* doth better, because he strikes farther, and reaches in more, indeed the needfull Whole; with the authority, that which is also the end of the action, most considerable, to consecrate into the Christian faith, according to Christs Order. Though

3. If there be any difference in the Texts, it seems far more reasonable, that the fewer should yeeld to the more, then the more come in to the fewer: where the disproportion is so manifest, and the prevailing part for number hath one for weight sways as much as the originall Commission. Which way also best lets into the nature of the business. Nor let any put in to even the scales, the confessed use and practice of the Church, which has been as it has: for it rests agreed on by Protestants, that this is but the dust of the balance, of little weight, (though some when it lays clear on any part.) But Tradition how aged soever, must yeeld and give way to prevailing Scripture.

Nor is most of this but this way neither, be it of what power it will: Scripture, I take it, is secured, besides Reason; Nor shall industrious search be able to find there any line, or sentence, of a probable different interpretation, or not fairly capable of

of this. Nor have the **ANCIENTS** said any other; many relie much on them: for they loved not their lives to the death: they ventured their souls on the Bible-truth, they gave over to us our truths: No need we doubt of their Charity or Justice, (whose zeal and piety was so eminent) that they would have us deceived in any thing so good, so loved; they left all to be able to leave unto us: upon which presumption it cannot be less then very expedient to hear what they have said in any Christian business. *Tell the Church*, bids our Saviour, beyond which for resolution is no appeal in this world: and the past deserves as the present may. *Pelimusque damusque vicissim*. Here we use to be meted as we measure; And so much is like to be returned to us in those ages when our power and passions are past, as we now in love, reverence and due regard of what kind soever mete out to them were in their Watch-towers under Christ before us. But remember where we are, now a story lower then what is high divine. That commands, this perswades; that forces our faith, this invites, not without incouragement and some violence yet of force: it would hear very ill in the world not *to reverence the gray hair*, to despise the aged; to kick off our Ancestors as those our advanced judgments have learned to contemn below us; and men give it a worse title then unwill, to be unkind to **FATHERS**. Now for them, I had cast abroad to learn, as they offer themselves to consideration under these four heads.

1. **Directing** (no doubt but by the assistance of
 the

the holy Ghost, who *will not fail his Church to the end of the world*) in those rules agreed on by publick consent, the no less publick administration of the things of Religion, by those excellent compositions we may call *Directories*, but are commonly called *The Lyrurgies of the Church*.

2. Determining in their publick meetings, for ending controversies, composing strifes, restraining heresies, &c. (in succession to what is left in pattern from the Apostles, Acts 15.) what seemed good unto the holy Ghost and to them for so good an end (for we are not to presume of error, where two or three are met together for Christ his name; nor are onely privat. bolomes capable of inspiration: He that should so think, I should much doubt, whether he be guided by the holy Ghost: or indeed take his perswasion but for a fancy,) which meetings have in the World born name of Synods and Councils.

Other Writing upon other occasion, whether Polemically or Didactically, of which sort, the number is worthy farther partition into.

Three Greek } Fathers.
Four Latine }

And as to the first, I could wish the publique orders for Administration of Divine Christian Offices had been better laid together (that yet I believe have been) then by any inquiry I could yet learn they have. *Cassander* is said to have done something this way, as to a part, but the Book I could not fetch within compass of my eye; nor *Cassians* Collations, which perhaps might have relieved in the case; by reason whereof, my inquiry, as shrunk

in the sinews, is like to go lame in this first and principal limb.

Nor like to be much stronger in the second, for a like reason: (The Latine Councils, I cast into the Latine Fathers following,) and for the Greek have not much, nor that which is as to the bottom, whereupon it stands of much firmness. In the Apostles Canons, by that time they were wrote (which was sure not very long after the Apostles days, at least for the first fifty; though the Bench of Antiquaries deny the rest to be ancient, and these to be truly Apostolical) so soon some departing from the form of Divine Institution, and received usuage of thrice dipping, to conform their words to their faith and practice, had taken up to baptize *in τῷ θανάτῳ τοῦ κυρίου* into the death of the Lord Christ, (peradventure borrowed from St. Paul, Rom. 6. 3.) against whom a Canon there (the 49 in *Caranza*, the 50 in other) thus: *Si quis, Episcopus aut Presbyter non trinam mersionem unius mysterii celebret, sed semel mergat in Baptismate, quod dari videtur* (1) *in τῷ θανάτῳ κυρίου* in mortem Domini, damnetur: Non enim dixit nobis Dominus, In morte mea Baptizate, *in τῷ θανάτῳ μου*, in Mortem meam, in Greg. Holanders Translation. *sed Euntes, Docete omnes gentes, baptizantes eos in nomine Patris, &c.* but the Greek hath again, *in τῷ κυρίῳ*, &c. Where with what sense could these Perversers, or any other mortal men be, with shew of reason, imagined to have entained purpose of such a change as this, *In the Name, &c. By the Authority*, if they had so understood, of Father, Son,

(1) In mortem Domini. So Gentianus, Hervetus thought good to translate, though Dionysius Exiguus, and the most have, in morte. G. Holander hath as Hervetus, and Tertullian: Diem Baptismi solenniore Pascha præstat, cum & patre Domini, in quam tingimur, adimpleta est, lib. de Bapt. cap. 19.

&c. into *In the Death*, or *Into the Death*——that is——*of what?* Or were ever the unequal sides of a meant opposition (which should be always *æquis*) so unevenly or almost ridiculously, as well as incongruously set together, as we received *not order for baptizing into Christs death*, but were bid baptize *In the name, power, authority of Father, Son and Holy Ghost*: *No: opposita* are *ad idem*, and so reasonably must these, both referring to the end of Baptism: not *Christs Death* or *Faith* thereof, which yet is true, and we believe, but *Into the Name*, *faith, belief of Father, Son and Holy Ghost*, which was the form left, whereto not onely the thing, but the evident construction and signification of the words leads us also. Remember that the same final Preposition, with its case, is here all along (*ut indicat causam finalem* before) And take in that Expository inference which was added in *Franc. Turrians* Edition, which cannot, but make all clear, *ut patet ex his verbis, baptizate in nomine Patris & Filii & Spiritus Sancti, &c. Vos igitur O Episcopi, baptizate ternâ mersione in unam Patrem & Filium, & Sp. Sanct.* as the same is lately translated by the Learned L. Primate of Ireland, with no mention of name, or any thing may seem to countenance intent of Authority, but onely the (1) end of the action set forth, and whereinto the Baptism is intended, *sc. Into the Trinity*: which very Præposition and Form for substance is mentioned to have been retained tenaciously afterward, in opposition to a like Heretical distortion cor-

(1) Non tantum te dimittis, quantum Christum,

CUI baptizaris, hodierno die, ὁ οὐ κατήλθεν οἰκουμένην, said Gregory Nazianzene to a proud Master, that scorned to be baptized with his servant, *Orai. 42. cap. 26. page. 656.*

ruptly foisted in⁽²⁾ by *Theophrastus Eutychius, Ennomius*, and others, a sort of *Arrians*, in the days of *Valentinian* and *Valens* the Emperors; who having it seems no very good opinion of the Trinity, devised to shuffle up the matter in this general of *Into the death of Christ*, and this should comprehend all he taught, whether Trinity or not: but the Orthodox would not suffer it so to pass, for among all the changes and chances of this world, Providence hath shewn it self stil awake to keep this Anchor of the Faith firm and stable, this fundamental truth One, and amongst all to baptize into the Trinity and Revelations thereof, as the bond and cement of the much distracted Christian world, as I hope it shall be always, whatever prove our other differences; that if the sides of disagreement should remove to never so wide distance, yet all meeting in this general, it may be a means to compose and lay together again their remotest distractions. Nor was that above, all the Apostles Canons afforded: that next before, guided the same way, and the words are so plain and articulate, they are able to speak for themselves: *If any Bishop or Presbyter shall baptize not according to our Lords Appointment,*

(2) Non in Trinitatem sed in Christi mortem baptizant.

Socrat. Histor. Ecclesiast. li. 5. cap. 23. Sozomen. Hist. lib. 6. cap. 26. & Scharp. Curs. Theolog. col.

1390. yet of this form the Apostolike Constitutions make often mention without offence.

Cognitum autem sit vobis, Charissimi, quod Baptizati In mortem Domini Jesu, amplius peccare non debent. Nam. &c.

lib. 2. cap. 7. Datur igitur baptismus in mortem Jesu, aqua pro sepultura, &c. lib. 3. cap. 17. Eodem modo contenti sint uno solo baptismo qui in domini mortem, traditur, lib. 6. cap. 15. Dominus in suam passionem non est baptizatus, neq; in mortem, neque in resurrectionem, nihil enim horum adhuc venerat, &c. Qui vero in ejus mortem iniciatur, primum jejunare debet, & postea baptizari, lib. 7. cap. 23. Nullus qui non sit initiatus, ex his mysteriis comedit, sed tantum qui sunt baptizati in mortem domini, cap. 26. The preposition motive and terminative all along, INTO. So in Ignatius, *et sic baptizatus, in eis tibi daturus es nuptia desideriorum*, in Epistola ad Philipenses. So in Tertullian, Diem Baptismo solenniore Pascha praeferat, quum & passio Domini, in quam ringuimur adimpleta est. Lib. de Baptismo cap. 19.

ἀλλ' εἰς τρεῖς ἀνάπαυ, ἢ τρεῖς ὕμν, ἢ τρεῖς ἀγαλλήναι, καὶ εὐχαριστοῖ,
Into Father, & Son, & Holy Ghost but into three Eter-
nals, & three Sons, and three Comforters, let him be de-
posed: where the Latine Translation hath again as
usual in morte, though whither Reason would have
led, is easie enough to be guessed, both as to affirmati-
ve and negative, Into, or Not into, This or That,
nor did Gr. Hollanders wariness miss here the right
again in his Translation, both that annexed to the
Canon-Law, and that set forth by Rufin: Toranus
among St. Clement's Works, Siquis Episcopus aut
Presbyter secundum ordinationem Domine non bapti-
zaverit in patrem, & filium, & Sp. Sanctum, sed in
tres principio carentes, aut tres Filios, aut tres pa-
raclatos, deponitor. If any shall baptize not ac-
cording to our Lords Order, INTO Father, Son and
Holy Ghost, but into thre Eternals, &c. let him suffer,
nor it should seem was the jealousie without cause:
Balsomon, who was very like to know, lets us un-
derstand, some had actually brought in this inno-
vation, whom to reduce, the Canon revokes to
primitive Institution, κατὰ τὴν τῷ κυρίῳ διαταγὴν, εἰς τὸ ὄνομα
τῷ πατρὶ, καὶ τῷ υἱῷ: And these Commentaries make
the next Canon of the same import, Statuit enim,
per tres immersiones peragi oportere mysterium sacr;
baptismatis, ἡ γὰρ εἰς ὄνομα πατρὸς, υἱοῦ, καὶ ἁγίου πνεύματος &c.
For he appoints the Celebration of this mysterie,
INTO Father, Son, and Holy Ghost.

Be next the Constitutions of Clement himself,
 (thought worthy of the mention of St. Pauls own
 pen in his Epistle to the *Philippians*, chap. 4. 2. and
 by many of the Fathers, that he was Author of
 that to the Hebrews) or those which he collected
 and

and embodied in the sixth Book whereof is historically laid down, as 'twere by recognition what the Twelve do acknowledge to have Done and Taught (as in the Acts of the Apostles) and among other Orders this comes in (in Chap. 13.) for one: *Eodem modo contenti sint uno solo Baptismo, qui in mortem domini traditur, non ministerio abominandorum Hæreticorum, sed probatorum sacerdotum.* As before, let them acknowledge God one, Parents to be honored, Disorder to be shunned, so, let them be content with one Baptism INTO Christ's death, administered not by profane Hereticks, but allowed Priests, INTO the Name of Father, Son and Holy Ghost. *Do-wius* hath translated there, as his old Latine, *In Nomine*; but *Zonar* as kept to the Text in his edition of the Greek: and so in lib. 7. cap. 40. Our Lord commanded, saying, first, Teach all Nations, and then Baptize them *in nomine Patris, &c.* And so after, in the end of Chap. 43. and so before, in the beginning of Chap. 23. of that seventh Book. Confession is thus made (in the same account at Chap. 41.) he that hath renounced the Devil, and revoked himself to the banner of Christ, professeth *ourisouas nō Xristō ē mistos ē. Baptisouas ēc. ēva ē Hristos uōvōs anōvōvōs Hrist. &c.* I am listed to Christ's Regiment: and I do believe, and am baptized INTO one onely true God, uncreated, Omnipotent, &c. and into his onely begotten Son the Lord Jesus, the first begotten of every creature, by whom all things were made in heaven and earth, who in these last days came down from heaven, and was incarnate, born, lived, dyed, rose, ascended, and

(1) Et in do-
minum Iesum
unigenitum
filium eius,
primogenitum
omnis crea-
turæ, genitum
beneplacito
Patris ante
sæcula, per
quem omnia
facta sunt, quæ
sunt in cœlis &
in terra, visi-
bilia, qui in
novissimis die-
bus descendit
de cœlis, &
carnem assump-
sit, & ex san-
ctu virgine Ma-
ria natus est,
& conversatus
sanctæ seculi
legis dei,
& Patris ipsius.
Crucifixus sub
Pontio Pilato,
mortuus pro
nobis: Resur-
rexit mortuis
tertia die post
quam passus
est. Ascendit
in cœlos, sedet

ad dexteram Patris iterum venturus est in consummatione sæculi, cum gloria, iudicare vivos & mortuos: cuius regni non erit finis. Baptizor & in Spiritum sanctum, hoc est Paracletum, qui operatus est in omnibus sanctis, qui fuerunt in sæculo: postea missus est a Patre, secundum promissionem salvatoris nostri, & Domini Iesu Christi: & post Apostolos omnibus credentibus in sancta Ecclesia catholica. Carnis resurrectionem, peccatorum remissionem, regnum cœlorum, vitam venturi sæculi. This large Confession the party made him or herself: And it were to be wished, where Pædo-baptism is continued, that a personal ratification were thus made of what had been undertaken for them, by the parties themselves, come to full age: or else they might not be looked upon as wholly admitted, at least kept from the visible pledges of mystical Communion. Faith is personal. Every man is known by his OWN fruit, Luke 6. 44. Why should any be judged Believers that are not? or to be so, that having opportunity and ability, yea some kind of necessity, refuse to profess it?

shall come again at the last day in glory, to judge both quick and dead, of whose Kingdom shall be no end: And I am baptized (1) INTO the Holy Ghost; who is the Comforter, which wrought in all Saints from the beginning, after in the Apostles, and in Believers to the end of the world. The Resurrection of the flesh, or into a faith and belief of the resurrection of the flesh; the forgiveness of sins, a kingdom of heaven, the life of the world to come. See the whole face of this Confession together, and that it looks T O Jerusalem, to devote, consecrate, enter and profess admission I N T O Christ and the Articles of faith, or heads of Doctrine imbraced from him. The baptized did in his own person profess as much: he did not look at the Ministers Authority, or the Invocation used (though that was used, but it was not the thing here) only he looked and declared whither he was going, what the Ceremony did intend, how he understood it, motive, alterative. and terminative, to bring him from the world to God and Christ, or God in Christ: and therefore was he baptized; and thus, faith he, I express mine own meaning, I am listed, matriculated, baptized I N T O. Not much

to insist on what is elsewhere. (1) *They that being lately converted from Idols to God, Have been baptized INTO the name of the Lord; and INTO his Resurrection, have now no more sense of inconvenience, nor power to work sin, then the child that smiles in his mothers face, being yesterday born.*

(1) Nam baptizati in nomen domini, atq; in ejus resurrectionem, veluti infantes nuper nati nullum peccatisensum, actionemq; habere debent, lib. 3. c. 17.

As to the Fathers, they divide themselves by their language, and stand as much distant in their opinions, about the thing under our hands: yet so as there is some commixture.

Those of the Italian having some of the Græcians among them, and the Greeks interspersed with some Romans.

Generally they of Greece are for the *into the Name*, as well in their allegations of this Text of *Matth. 28. 19.* and other of the same import and words, as they have occasion; as in their form of speech upon other occasion, commonly intwined with such matter, or grounded upon such matter as would not suffer them to speak otherwise. As where they baptize *into Christ; into the death of Christ* (or faith thereof) *Into the Trinity; or Into Father, Son, and Holy Ghost*, without any Name. Also, where divers of wrong persuasion are mentioned to have baptized *Into* somewhat else, whose error could not have been so justly and evenly opposed by the Orthodox, (nor had they so fully opposed them) unless there had been on both sides *Into*, or not *Into*, This or That.

And these wise men of the East, I take by the way, to be in this case most to be trusted to, for that they were of the East, whence most of our light came, and so they drew near the fountain,

And moreover, they both did read & write in the Gospels own language, and so had not one occasion of error, all Translators and Translations, and what ever depends on them, are inevitably tempted with, *scilicet* by tradition out of one Language into another. He that goes out of one room into another, may possibly stumble by the way, though he take it to be very plain, and so he that depends on any derivation: As he that does not so (as for instance, He that writes the things of *England* to us in *English*) is likelier to hit and keep the truth first written in that language, because he misses the great danger of one slip (might have been hurtfull to him) in the passage, by continuing still in the same room in which things were first delivered.

But to particulars, and one of the first highest note is (1) *Ignatius*, who descending on the unsearchable mystery of our Religion, Trinity yet Unity, Three Persons yet One God, (not therefore three Fathers, or three Gods, but one Father, three Persons, yet one God.) *Sith this is so*, saith he, *Our Lord sending his Disciples to catechise all nations, wished them to baptize* *ἐν τῷ ὀνόματι τοῦ πατρὸς, &c.* INTO the Name of Father, Son, and holy Ghost. And in process of speech, *ἐν ᾧ ἡμεῖς τρεῖς ὁμοῦς, ἐν ᾧ ἡμεῖς τρεῖς ὁμοῦς ὁμοῦς, ἀλλ' ἐν τρεῖς ὁμοῦς, Not into One with three Names, nor into Three incarnate with man, but INTO still Three of the same honor and equality. I know the Latine Translators retain usually the Latine form in the first, *præcipit eis baptizare IN NOME, &c.* and that to the last and best of 1642. But the force of the same construction carried them on to, *Non in unum quendam Trinummen, neque in tres**

tres incarnatos, sed in tres ejusdem honoris, in the latter; why it should not have had the same force and operation before, is hard to divine; chiefly the words remaining the same, and (which should least have been perverted) the words of the Oracles of God. A little before he had, *There is one Father, and one Son, and one holy Ghost, and one Baptism into the death of Christ*, *ἐν τῷ θανάτῳ τοῦ κυρίου* or faith thereof, and *One Church, therefore there ought to be but one faith*, as in *Eph. 4*. I quarrell not here again the authority of the Epistle, let it be but ascribed to *Ignatius*: It is thereby very ancient, and the point in question has thereby as much credit as such a testimony can give: it is sure the form of speech agrees best with the ancientest.

As appears by comparing with the next. (2) *Irenaeus*, who both giveth, and (3) *Eusebius*, and (4) *Epiphanius*, have the same of one *Marcus* the Patriarch of the *Marcosians*, who agreed with *Cerdo* and *Valentinus*, all to corrupt the simple form of Baptism, left by our supream Prophet, and needs they must add Crotchets of their own, *ὡς ἡμεῖς ἀντιλαμβάνομεθα* *τοῦ ἁγίου πνεύματος*, *ἐν τῷ ὀνόματι τοῦ πατρὸς τοῦ υἱοῦ τοῦ ἁγίου πνεύματος*, INTO the name of the unknown Father of all things, INTO Truth the mother of them, INTO him that descended into Jesus, &c. where note, the form not found fault with, is still INTO, as remembred by several Authors; nor could it be faulted, for it was that (so far) left by Christ and his Apostles. But the matter, they would add, and affix conceits of their own, in countenance of their opinions, restraining what was left at large without any father of all things, Mother Truth, &c.

(2) *Advers. haeres. lib. 1. c. 18.*

(3) *Histor. Eccles. lib. 2. c. 10.*

(4) *In haeres. 34 cap. 20. Et sane*

interpres Latinus Epiphanius

per casum accusandi loco citavit,

et haeres. 73. transfudit: laysa

Vasquez, in 3. part. Thom. disp.

142 cap. 1. Although Petavius,

a later Translator,

hath indeed mended, that

is quite mended it.

to enter into their opinions, and plot a co-incorporation of their fancies into the heart of Religion, by first baptizing into them. As did another *Enomius*, a follower of *Aetius*, of the Sect called *Anomæans* (though remarkably he kept this form of speech and construction.) *Rebaptizatus autem* (saith *Epiphanius*) *in nomen Dei increati, & in nomen filii creati, & in nomen spiritus sanctificantis, & à creato filio procreati*, Hæres. 76. cap. 4. tom. 1. p. 992. Still, good made the occasion of ill, and uniting Baptism in its nature, intent, and declared work, Of Sects not onely the occasion, but the seal and very effectually furtherer. This the Fathers found fault with, justly they might, 'twas new amiss: but for the form this was right enough, else, when the hand was in, it had not been hard to have noted the error, nor but ununsual to take purposed heed of one fault, and let pass another; but they could not. This was according to the Orthodox, received, and Scripture appointment. Here again must be craved, as reasonable, there be no reputed infallibility of translation; nor a necessary tie to any: To all we cannot, for they vary: To some we ought not; for they are, in contrariety to the true, erroneous: if choyce be allowed, that would take the draught of the original. The old Translator, *Fromo-Ducanus*, *Fen. Argentius*, *Christophorson*, *Villius*, *Petavius*, these all have in a row, *In Nomine*, as the way was led by *Ruffinus* in *Eusebius*: But it is well noted by one of them, that *Cornarius* and *Gallasius* thought as fit to give it otherwise, *scil. In nomen ignoti*, &c. though himself were not so well advised to follow it. And another adds, that the originals

ginals of *Eusebius*, *Epiphanius*, (1) *Theodoret*, & the very precedent chap. 12. here did instruct him the same way, though he chuse to follow *Ruffinus*'s Latine error, a very bad copy to write after, compared with that lay in his way. It seems both their judgments were convinced (as they mu^t) what they ought, but the rode kept them in; that is, out, Hence *In nomine*

(1) Hæretic.
fabularum. lib.
1. cap. de Marco.

That great Champion of his days, & valiant confuter of Heresies, steps forth next, *Athanasius*, nor was *Alexander* himself more successfully stout and courageous in the field, then used to be at the Desk this noble *Alexandrian*, who keeps himself, as it were with religion, to the words & syllables of his Master, as (2) occasion is to use them, and when he enlarges of his own, he departs not from either word or meaning. *The Arrians are in danger of losing the integrity of this mystery*, saith he, *for while perfect initiation is made, as to bring a man into the name of Father and Son. But they exprest not the true Father, by denying there is any consubstantiality with him, and deny the true Son as a Creature. How do they not evacuate this whole Sacrament? For the Arrians do not administer Into the Father & Son, but Into Creator and Creature, Maker and the thing made. As then the Creature is different from the true Son, so is their Baptism from Truth, though they seemingly retain the Scripture words: for the word is not enough without the faith contained under it. And therefore our Saviour left order for first instruction, Teach aright, and then baptize into the name of Father, Son, and holy Ghost. How can there be a Baptism but into something? Or, how into what*

(2) In Epist. ad
Serapion. tom. 1.
p. 179. & p.
186. Epist. ad
Orthodoxos. tom.
cod. p. 944. Et
Epist. ad Sera-
pion. tom. 2. p. 14

is.

is not, or not aright understood : This was in his third Oration against the *Arrians*, tom. 1. p. 413. And in the next Oration but one, *Our Baptism*, which is at the point wherein all the Articles of our faith concenter, is not administered, *ἐν ὕδατι*, into the word, which had been wrong, but *ἐν πατρί, υἱῷ, ἁγίῳ πνεύματι*, INTO the Father, Son and holy Ghost. Orat. 5. contr. *Arian*, p. 535. I rely here nothing upon Translators again, who commonly plod on according to the Latin presumption, but the Translators Rule, and that gives as I say.

More then, Noble St Basil begins thus his 17. Homily, (A King even of Divines, with allusion to his name; *ὁ μέγας ὁ ἐκ μέγας φωτός*, as (1) Theodoret spake of him, *that great light that gave shine*, not onely to the East, but to the world.) *Ὁ βαπτίζων* (2) *ἐν τριῳ* *βαπτίζεται* *ἐν πατρί, υἱῷ, ἁγίῳ πνεύματι*, *ὅτι ἐστὶν αὐτῷ ἐκ τριῶν*, &c. He that is baptized into the Trinity, he is baptized, into Father, Son, and holy Ghost : not into Principallitie, not into Powers, or any creature. In his Sermon on the 40 (3) Martyrs, he is speaking of one of the Apostles falling back from our Saviour. Another (Matthias) stepping up in his room, Paul turning about from persecutor to professor, and in like manner the executioner there, when one of the fourty fell off, stept up to recrue the number, *ἐκ τριῶν αὐτῶν ἐπὶ τὴν ἀρχὴν ἡμῶν ἰντὸν Χριστῷ*, *ἐν ἁβαντῇ* *ἐν αὐτῷ*, and believed on the Lord Jesus Christ, and was baptized into him by his own ministry, not in water, but by his own blood. I foresee an objection. This was but a strain of Rhetorick, no reall Baptism. Good : But it gives the form of Baptism, the phrase of Baptism, the nature of Baptism, and the

(1) Hist. Eccles.
lib. 4. cap. 7.

(2) Basil. hom.
17. tom. 1. p. 437

(3) Tom. eod.
p. 358.

tism, and the declared Administrations thereof for *As we believe, same Baptize:* But now from *St. Basil.*

The other Warchman of those days, *Gregory of Nazianzus in Cappadocia*, makes (2) known before hand to his Expectant, how he meant to enter them into their new Law. Who would send him the tables of his heart, he would be a witness to him, nay he would borrow the finger of God, to inscribe a new Decalogue, and *When I take thee in, I will baptize thee into the name of Father, Son and Holy Ghost.*

Whereupon *Nicetas in his Commentaries, Primum in Sanctam, et per individuum Trinitatem te baptizabo, et nomen commune Divinitas est:* First I will baptize thee into the Holy Trinity, &c. And they both give the heads of faith into which *Baptism* was to be administered, *Believe that the world which we see, and which we worship, is Gods Creation; &c.* A little (3) before the Father, *If I should please men, I were not the servant of Christ, as saith the Apostle: If I should worship any Creature, or be baptized into any Creature, I should not have the benefit of a Divine Change, and the same Proposition, and Case Baptiz* a little after, upon which place the same (4) *Nicetas* likewise commenteth, *Si filium ut creaturam adorarem, aut in filium ut creaturam baptizarem, nunquam Deus fierem.*

Epiphanius (5) proves the Deity of the Holy Ghost after more full capacity this way, in the recapitulation of his greater work, *com. p. 127.* and yet again in the very end of that recapitulation, *p. 130.*

Line and **G**host

(3) Oration

40. cap. 51. 1st
com. 1. p. 6754

(4) Cap. 11
p. 659

(5) Tom. 1.
Col. 1082

(2) Hare. 1.
cap. 11. This

(3.) In vita S. Epiphanii per Johannem, unum ex discipulis ipsius, cap. 51. p. 352.

(4.) Adversus Hæreses, lib. 1. c. 1. Hæc 8. sect. 8. rom. 1. p. 19.

(5.) Sermon. in Mat. 28. rom. 1. p.

Sermon. de Sancta Trinitate rom. 6. p. 191. & serm. de Cananza. rom. eod. p. 202.

(6.) Homil. 40. in Act. rom. 3. in Nov. Testament. p. 351.

(7.) Vid. commentar. in Eps. lib. 5. rom. 2. p. 859. &c.

(8.) Comment. in Joann. rom. 4. p. 17.

(9.) Bæzæti- meda di v. v. c. d. i. a. r. x. q. u. o. v. o. r. o. r. i. d. e. &c. in Dialog. Quod unus sit Christus rom. 5. p. 223. &c. ita q. d. m. s. i. v. a. r. u. s. e. i. s. i. v. o. s. o. v. o. u. s. b. e. n. e. d. i. c. t. u. s.

Lib. de recta fide rom. 5. p. 223. &c. par. 2. p. 108.

Vid. etiam Oration. de recta fide lect. 52. p. 173.

(10.) Lib. introitus & respons. Marci, Ermita de Baptismo in Biblioth. par. Græc. om. 1. p. 918.

Ghost from conjunction with the persons in Baptism to make a Trinity. For so, saith he, the Scripture ordered, *As ye go, Teach, Baptizing, etc. & would, &c.* (Remember what before from another place in him) and of the forms of Heretical Baptism, right in this) and when he was to raise the Emperors sinners Son to life! (3) which if I shall, will ye then believe, & baptize in the Name of the Father, and be baptized in that condemned, but powerful Name of him that was crucified? Whereto they answer, they would so to do; and they performed the condition. Elsewhere differentiating the Jewish from the Christian Rites: (4) They had, saith he, a carnal Circumcision; till the great Circumcision should come of baptism, and the washing of the soul, as saith the Holy Spirit, and sealing of the name of God. (5) Volunimous Chrysostome is next; out of whose many Tomes, I only note how constantly he keeps to the 3rd form, this form, in 4th Epoca; and upon this Paul (6) spake of Johns Baptism as he did, to persuade Apollas further, in 2nd Epoca to into Baptism, to be baptized into the name of Jesus. From (7) Cyril. of Alexandria but the same; with some addition; that his Translator hath been more careful to shew that the Holy Ghost did denote all the Father, and one included in the other, (8) Quid parva necessitas in Trinitatem posui quam in unitatem baptizari; and to the same sense (9) elsewhere.

The words of Mark the Hermite are very remarkable, *Videi quoniam in Christiani Baptismo, sed etiam ejus mandata opere complemuri.*

Our faith requires not onely to be baptized into Christ, but to fulfil his Commandments. Mr. (11) Gregory, late of Christ Church in Oxford, cites the Eucharologie for the form of Baptism to be this, The servant of God N. such a one is baptized

(11) In his notes and observations (excellently Criticisms) lately published, ch. last. p. 170.

And lastly, John of Damasco, (besides what in (1) his History of Barlaam and Josephat, the whole tenth Chapter of his fourth book *De fide Orthodoxa*, is worth reading to this purpose, *Quocirca qui in Patrem, & Filium, & Sp. Sanctum baptizati sunt, &c.* and *Qui in Sanctam Trinitatem baptizati sunt, &c.* are his phrases translated: and, *We are baptized into Christ and his death, we are baptized into the holy Trinity*: all these together, and much more; and I believe in other Authors more then very much more to this purpose. A hasty view hath espied this which is here, enough (if there were yet no more) to justify this interpretation of INTO, &c. and to give it countenance expedient from the whole body of those that wrote o' the New Testament Sacrament in the New Testament language.

(1) Jo Damasceni Histor. cap. 7, 8, 11. & 28.

Sparingly, I know, there is (2) variation: very sparingly: but one Swallow makes not summer. There hath been seldom universal agreement in any thing; and those that do dissent, we have their eement upon other occasion: The constant, loud, prevailling, general voyce carries it for this way clear, thrill and home, both in words, and such matter precedent and subsequent, as must bring on those words: and all joyming in with this leading Commission Text, often cited, scarce ever but to

(2) As in the Martyr-Iustines second Apology. p. 94. Athanas. Epistol. ad Serapion. tom. 1. p. 204. Chrys. de serpente Moiss. tom. 6. p. 63. Basil. lib. 1. de Baptismo, and some other.

this purpose; *sci.* To make the visible word of this Rite intentionally and declaratively introductory into the Religion of Christ then assumed, and to be ever after named and reputed from, or the chief head point thereof, the Holy Trinity, *Go, make Disciples of all, thus, baptizing I N T O Father, Son and Holy Ghost.*

The Fathers are not to answer for the transgressions of their children, nor could they foresee or prevent by any humane providence, that these should not either deceive or be deceived; who being the most of them of younger days, have rendred things according to fore-received notions and conceits, giving out the liquor strongly tasting of the vessel that held it, and that first possessed and thoroughly seasoned with *In nomine*: But the original is still the same, & gives out the same to us howsoever. Some Interpreters also have hit the right, and a small measure of reason will serve; now the doubt is started, to determine with much of assurance how all should. If much consent of *Greece* may bear us witness, we shall not doubt of testimony enough from her, and truth, and Scripture beside: the East is still the noble treasury of light, and thence universally the beams shine clear and home for *Adopt INTO*.

But we have staid long amongst our friends: cross next the Adriatique for *Rome*, and see what her translation of the knowledge of things thither hath thence afforded the world: Her Natives remember all, or as many as borrow language of her in the Provinces, are but so many Interpreters, and so to be looked upon by us, and consequently

not

not with the same eye of respect as unto those that had one help of truth more, and one occasion of error less, then those that read and wrote without derivation. The fountain's clearest; these were but the streams, which by many accidents may run troubled and disturbed; and the transcript, both in Reason and Law is never best, but to be corrected by the original.

And these all, as with one mouth, deliver error from one another: *Cyprian, Ambrose, Augustine, Leo, Chrysostomus, &c.* When an opinion is once started, if it be but a mistake, the busie world keeps it going, and tis hard to still the cry, as hath been here, consent even of the learned, and for ages hath went for *In nomine*.

Except (of the Fathers) scarce any but *Tertullian*, a man of an uncouth stile, and ragged language at first, drawing near to the harshness of Barbarism, but after acquaintance none more pleasing, sweet, fluent and familiar; His wit was very sharp, his judgement very deep; his disquisitions of much liberty and likelihood, but learning universal, whence he not onely stuck at many things swallowed by others, and doubted where they seemed to know; but on the other part, his enquiries made out far beyond their reach (some say too far, which made him hear ill) and indeed his blame may have been in many things, not that he reacht not truth, but that he went beyond it. From the strength of his parts, and depth of his knowledge: as his apprehensions were very exact, so his speech was exceeding wary, and (to our purpose) he was one of the first that ever taught the four Gospels to speak

Latine:

Latine, sanctifying the Dialect of *Romus* and *Romulus* to sound abroad to the world, what was holy of *Sion* and *Jerusalem*; and so had no preceding errors to lead him in Translation, drawing himself first from the original; and so is yet the more to be relyed on by us, not onely for his great parts, but likely purity and soundness of language, not mixed with those errors are used, to be drunk down the more pleasingly; and without suspicion from mistaken friends. He speaking of some that thought it enough to partake of the faith of *Abraham*. But now, saith he, more is prescribed: *Obsignatio Baptismi, vestimentum fidei, qua retro erat nuda, &c. Lex enim tingendi imposta est, & forma praescripta. Ite, inquit, docete nationes, tingentes eas in nomine Patris, Filii, & Sp. Sancti: To have faith sealed by Baptism, clothed with ceremony: for a new Law is now enacted, and the manner prescribed, Go Teach, Baptizing Nations into the name of Jesus. The Interpreter, or rather Perverter, soon corrupts into, in nomine: but yet he is fain to grant it is *ad verbum ex Græco*, *his 48 vocibus*, and why could not he then retain truth from truth, agreeable with truth, rather then change to worse, or not leave his tract for better, when he saw it before him, where the same Father, When one fell off, he sent the other cleaving, and commanded them to go, Ite & docete Nationes, *intinguendas in Patrem, & in Filium, & in Sp. Sancti* to instruct nations to be dipped into the Father, and into the Son and into &c. where the setter forth grants he had the repetition of the preposition *in*, from several Manuscripts, and the first print, very observably, The name being left out in all, whereof*

use may be made. And after to *Præterea*, The Father and Son are not the same, for Christ (among other things) undertook to send the promise of the Father after the Resurrection, and commanded, *ut iniquerent in Patrem & Filium & Sp. Sanctum*: (mark again, without any *Nomen*) *Nam nec semel, sed ser, et singula nomina in personas singulas in- gnuimur*, to the same sense as before, dipping into the persons, and each several person: And in the same construction is mention enough of the same person afterward. A fair testimony for one man: We soon grant most of the rest (except *S. Hierome*, who hath somewhat this way) though knowing with that grant where the original resteth, and thinking how expedient it is all after draughts, should conform to the first copy. This should rule and over-rule if any thing in process be drawn amiss, or slip awry; how much more, when (as here) so many Master-workmen in their own language, have so used the rule to draw or keep things to Rite: which primitive vote of Greek Writers, counterpoiseth the derived Latine: and, I believe, the most will say, have it no less then their due to overpoise them.

The next pages were dark: Our Writers generally account them so, and it were lost labour to seek light from darkness. So long as the old Latine was Canon, look for no amendment: The Rule was crooked, but the Reformation was as the dawning of the morn. See next what sparks of light brake forth here to clear our way.

Before much hath been dispersed looking hitherward: & not from few, nor Authors much to be de-

Commun. loc.
47.S.24

spised: Adde to them, more from *Calvine Bunnys*,
Marlorate, &c. Question and Answer are first from
Bucane as followeth:

Quest. Quid est Baptizari in nomine
Patris, & Filii, & Sp. Sancti?

Resp. Hac phrasi significatur, in-
vocato patre, filio & sp. sancto, cum
qui baptizatur, remissis peccatis, in
gratiam accipi, a Deo, qui est pater,
&c. Et adoptari, obsequari, initiari,
in augurari, recipi & consecrari, in
peculium, familiam, jus, potestatem,
cultum, fœdus, gratiam, religionem,
fidem & communionem patris, filii
& sp. s. (id est, veri Dei, natura uni-
us, proprietatibus triini, &c. Ideo
non in nomina sed in nomen dicit, ne
sc. occasio ex hoc loco detur tres
Deos statuendi. In quem sensum hanc
phrasin accipiebam esse percipitur
ex Pauli verbis. 1 Corinth. 1. 13. ubi
negat se in nomen suum quendam
baptizasse. Baptismo igitur consecra-
mur Deo Patri, &c.

What is it to be baptized in the
name of Father, Son, and Holy
Ghost?

Hereby is signified, that Fa-
ther, Son and H. Gh. being in-
voked, he which is baptized is
received into favour with God,
by remission of sins, who is Fa-
ther, Son, &c. And is adopted,
initiated, sealed, installed, re-
ceived and consecrate into the
proper possession, family, right,
dominion, service, covenant,
grace, religion, faith and com-
munion of Father, Son, &c.
(that is, the true God, one in

nature, and three in person, &c.) Therefore it is not
said, into many names, but into the Name, least
hereby occasion should be of making three Gods.
In which sense that this phrase is to be taken, we
learn from 1 Corinth. 1. 13. where Paul denies be
baptized any into his own name. By Baptism
we are therefore devoted to God the Father, Son,
&c.

This is full, clear, home and sound. Master
Calvine proving the Deity of the Holy Ghost in
the first of his Institutions, Chap. 13. sect. 16. con-
fesseth thus:

If we be entered by Baptism into the faith and Religion of one God, we must needs think him to be God into whose name we are baptized. Nor is doubt but by this Solemn Dedication, Christ would have it testified, that the full light of faith now shineth out, when he ordered, Baptize into the Name of Father, Sonne and Holy Ghost. Sith this is as much as to be baptized into the Name of one God, who fully appeared in Father, Son and Spirit.

Ergo si in unitis Dei fidem ac religionem iniciamur per baptismum, nobis necesse est verum censere Deum in cuius nomen baptizamus. Nec vero dubium est quin hac solenni nuncupatione perfectam fidei lucem jam esse exhibitam testari voluerit Christus quum diceret, baptizate eos in nomen Patris, Filii & Sp. Sancti. Si quidem hoc perinde valet atque baptizari in unius Dei nomen, qui solida claritate apparuit in Patre, Filio, & Spiritu.

Marlanti, in his Collection of Protestant Expositions of the Gospel, hath these words upon this Text of *Matth.* 28:19.

Therefore to baptize in the Name (or into the Name of F. S. and H. G. is to enter and devote those that are baptized into the Faith and Religion of one God, that they may believe Father, Son and Holy Ghost to be one God, on whom they are to bestow themselves, &c. Heed we therefore, that by Baptism we are initiate and consecrate into the Religion and Worship of one God, to live accord-

Ergo baptizare in Nomine (five in nomen) Patris, Filii & Sp. S. est initiare & consecrare eos qui baptizantur in unius Dei fidem & religionem, ut credant Patrem, Filium & S. S. esse unum Deum, in quem unum spectare illos oportet, & in eum unum se conferre, in eo uno habitare, ut fixum in se habeant, unum esse solum Deum, &c. Observemus igitur Baptismo nos obligari, iniciari & consecrari in unius Dei Religionem & cultum, ut illius arbitrio vivamus.

And thus we see, that the Name of the Father, Son and Holy Ghost, is the Name of one God, and that to be baptized into this Name, is to be baptized into the Name of one God.

Holderic Zwingli, in lib. de vera & falsa Religion, cap. de Baptismo: as he alledged by Hesius, Thes. 5. de Bap disput. 2.

Multò vividius est, quod Graeci, Mariae. habent, baptizantes eos in Nomen Patris, Filii & Sp. Sancti, quam in nomine, quemadmodum Latini habent.

Not to insist upon what Isaac L. Feguernek hath collected from Marlorages Thesaurus, in his Enchiridion loco-

rum communium. p. 223. Quarto (fidei) caput pro obligatione. Ha. facta in baptismo, ad profectum veram Religionem, & ad credendum in hunc Deum, in cuius Nomen baptizatur, 1 Tim. 5. 11. 12. in vocab. Fides. Not on what Mr. Bernard hath left this way, in his Thesaurus, alledged before. For the confidence of Cassander, Nemo certe inficiari poterit, baptizari debere iuxta Christi institutionem in Nomen Patris, & Filii, & Sp. S. It cannot be denied by any, but that Christ's institution leads to baptize INTO the name of Father, Son and H. G. Lib. de Spiritu Sancto invocando. page 298.

Of more publick attestation take in the Confession of Saxony: We do often expound the sum of the Doctrine, &c. I baptize thee into the Name, that is, invocation of the true God, whom thou shalt acknowledge and invoke, and distinguish from all other fained Gods, &c. Artic. 13. In his veris Dei

women (having mentioned the Holy Trinity) id est, invocationem, te baptizo, quem agnoscas, &c. as in the Apology for the Augsburg Confession, offered to the Council of Trent, p. 147. Of Helvetia the later, Baptism is called of some a sign of initiation of Gods people, as that whereby the Elect of God are consecrated unto God, Chap. 10. Of Ireland, Baptism is not only a sign of our profession, but a sacrament of our admission into the Church, Artic. 80. Of England, We are by Baptism grafted into the Church, Artic. 27. Lastly, of (1) Scotland to the same purpose, Thirdly, he that presenteth the childe, maketh confession

(1) Government and order of the Church of Scotland, ch. 3. pag

confession of the faith into which the child is to be baptized, & promiseth to bring up the child in that faith, and the fear of God. Fourthly, being informed of the name, He (the Minister) baptizeth into the name of Father, Son, and holy Ghost. Grotius was not to learn how, and he proposeth his question very warily, (1) *An Christus ab Joanne baptizatus fuerit in nomine Patris, & Filii, & Spiritus Sancti*. Whether Christ were baptized by John INTO the Trinity. Familiarly using the same construction in his Commentaries on *Matth. 28* and *Matth. 28*. 19. And lastly, *Brentius* is cited by (3) *Bellarmin* and (4) *Rasquez*, to take so much liberty this way, that giving first the nature, and regarding the end of Baptism, he thought enough, if after the owing of the Creed by the Catechumene, the Minister stood forth, and received him thus, *Audite jam ex te confessionem fidei, quod credas in Deum Patrem, & filium, & Spiritum Sanctum*. In hanc igitur confessionem intingo te in aqua, ut hoc signum sit certum sis te esse insertum in Christum, though he useth the usuall form to be kept. Much of which liberty has not elsewhere dislike from (5) others, or (6) himself.

Seneca lib. 10. *de tranquillitate animi* vult de hoc agere, ut anhelat, vult iudicium nobis ad illud animi spectare, sed ad vim atque sententiam interrogationum quam breviter, ut solet. *Luce* 8. ita comparatur, *Act. 8. 12.* When they believed *2* his preaching, the things of the Kingdom of God and the name of Jesus Christ, they were baptized. *in Grot. annotat. in Matth. 28. 19. p. 518.*

(6) Quod idem cernimus in baptismo, neque enim certus sonus aut nomen syllabarum in Scripturis determinatur, quo forma baptismi pronuntiari debet, sed solum sententia ejus forme ex Evangelio colligi potest. Quare quemadmodum ex eo quod Dominus ait *Matth. 28.* Docete omnes gentes baptizantes eas, &c. Colligit Ecclesia formam illam, Ego te baptizo, &c. Nec tamen canentes non vere baptizare, qui dicerent, Ego te ablus, seu tingo, sive aspergo, &c. Sic etiam, &c. *Bel. larm. lib. 3. de poenitentia, cap. 16.*

These

(1) Vide U-
fin. Explicar.
Gatecher. par.
2. quæst. 71. p.
467. Baptizari
in nomen ali-
cuius dupliciter
sumitur. Improprie, &
ita Judæi di-
cuntur bapti-
zari in Mo-
sem. Prius
prius verò dicitur
baptizari in no-
men Patris,
Filii, & Sp. San-
cti, quia bap-
tismus non pos-
test proprie
fieri in nomen
creature. Nam
baptizari in
nomen alicuius
iure est ejus
mandato, & a
authoritatem
ejus cultum, fi-
dem & obedi-
entiam bapti-
zari, quod auli-
ti creature
convenire po-
test. Scharp.
Symphonia.

pass. Epoch. 2. loc. 206. In the reconciliation of 1 Corinth. 10. 2. in Mosen baptiza-
ri, & chap. 1. 13. in nomen Pauli. (2) I mean what said to be Tho. Cartwrights, which came forth about November 1642.
His, the like, likely, because the same syllable is retained in the allegation from T. C.
made by Mr. Hooker, in his Ecclesiastical Politie, lib. 5. sect. 62. p. 328. in the Margent,
And it holds conformity with the Church of Scotland, with the tendries whereof he
was known to keep much correspondence.

(3) Printed 1571. by Reynold Wolfe, at London.

this faith? So it was expressed in the old Latine translation, when the sense of the Composers was fresh abroad. Minister. *Credis in Deum patrem omnipotentem?* &c. Respons. *Omnia hac firmiter credo.* Minister. *Cupisne in hac fidem baptizari?* Resp. *Cupio.* And so in the Greek of Mr. Petile within this ten years.

Αἰσῶς ὁ ἁγίος Βαπτίζῃ τις τῶν τῶν ἡμῶν. Ἀποκρίσις. Ἀἰσῶς. I wonder he continued not his care to what follows, to render to it self that which was first written in this language; ruling Scripture, the immediate and undenied word of Oracle given by the holy Ghost. For thus he proceeds to give the form. (Strange! T misgiving both together, preposition and case. *N. ἵνα Βαπτίζῃ τις ὁ ἁγίος ἡμῶν.* And a little before, *Christ out of his most precious side did pour both water and blood, and gave commandment to his Disciples to go, teach and baptize.* &c. No: it was not so, Each is a deprivation both of Text and Work: Christ gave commandment for *his disciples*, &c. view his words; Search the Scripture: the syllables whereof give that and nothing else, and he perverts that besides this way leads any other. But his excuse may be, he followed the Rode and his present Text. One error very gently, but powerfully, leads on another.

How this went a good while since, we may have from St. Cyrill of Jerusalem: *Postea deducbamini ad sancti divini baptismatis lavacrum,* &c. *Atque tunc unusquisque interrogabatur, an crederet in Nomen, in ἡ οὐνοῦ, Patris, Filii, & Spiritus sancti: & confessi esset confessionem salutarem.* Catech. Mystagog. 2. But to return here at home, the interroga-

tion.

(1) Learned and pious Dr. Hammond, (remember here) in the late Additions to his Practical Catechism, of the two possible interpretations of that Text, giving the form of Baptisme, *Matth. 28. 19. n. a. es tibi one:* INTO the Name of Father, Son, &c. Mr. Hooker, He which baptizeth, baptizeth into Christ. He which converteth, converteth into Christ. *Eccles. Polit. lib. 8. p. 202.*

Mr. Dell, if
he be the Au-
thor of the late
Tract, Against
Water-Bap-
tism, professing
to lay aside all
to hearken one-
ly to the Divin-
ity of his argu-
ment, the Trin-

(2) Benedicite **Deus** & **Pater** **Dominus** nostri **Jesu Christi**, qui pro ingenti misericordia sua regeneravit te in fontem vivam, in hereditatem incorruptibilem & immutabilem taminatam & immarcescentem, &c. *Upon the Baptism of Prince Josaphat in Jo. Damascenus History, ch. 10.*

(3) Neither do we think that this custom is only an idle ceremony, but that the infants are then indeed received and justified of God, because they are then ingrafted into the Church. Confession of Saxony, Art. 13.

tion propounded in the sense given, would make
 fir way, as it does, to baptism then at hand ; an act
 of adoption, admission, consecration, regeneration
 (1) into a new state, faith, religion, profession (the
 proper end of the work.) Which past, there follows
 soon after the induction or legall investiture of the
 proselyte into his new heavenly profession, and the
 believed possessions of grace, *We receive this Child
 into the Congregation of Christs flock* : with yeelding
 most hearty (2) thanks unto the Father of Heaven,
 that he hath been pleased to regenerate that Child, sure
 unto somewhat, some new state, to receive him for
 his by adoption, and so (3) incorporate him into his
 holy Congregation : and prayer that being dead un-
 to sin and living unto righteousness, he may lead the
 rest of his life according to that beginning.

I know not what to other, but to me nothing under any cloud of darkness or doubt seems ever to have been better recovered to clearness; certainty and light; agreeable with the words of Scripture, the sense of the business, the sound judgement of believers, orthodox and pious, of elder times and later; and above all, to the scope and nature of the work, to make this holy divinely-instituted **Rice** speak out its self to be a **Sacrament of renovation**.

tion, consecration, admission *into* a new religion, faith and belief; or (which one word is both proper and significant enough) a very CHRISTIANING, or admitting INTO CHRIST, as the old word was once, even at the (1) Font, I Cysten the in the Name of the Fader, and of the Sone, and of the holy Goste. Or as it was in *Lyndewoods* time (because some love the mouldy best) I Cystyn the in the name of the Fader, and of the Sone, and of the holy Goste.

(1) Constitur Provincial. li 3. de effectu baptisimi circa Sacramentum

Infomuch that (all things fit in so well) I cannot but incline to wish (now that all is *sub incude*, under the revise of strict Scripture-examination, with which these things agree meetly wel) that (among other) this may find place of consideration, and (if any thing be found really amiss by those are fit to judge) be (by those that have power also) reformed and amended. The business is of weight and moment touching our Freehold, as men use to say, the quick of our Religion (one of our inmost mysteries or Sacraments) and the highest of that which can be done amongst men (by Christs appointment too) for (2) admitting into the visible Church and estating in heavenly hopes; as giving of the (3) form and essence of that Rite, whereby we are (sacramentally made (or declared) Christians, as some love to say, the form of that form: And whereof we may say contrary to those who have written *de fofilibus*, who after much turning

(2) Quem Baptisum omnium Sacramentorum esse januam Salvaronoster instituit, &c. Cdm igitur circa ingressum janua error maxime periculosus

existat, prædictus legatus, &c. Constitur Octoboni, tit. De Baptismo

(3) Quæ verba, scholæ vocant formam Baptismi nos formulam verborum dicere malimus. Bucan. loc. commun 47. sect. 20.

(4) Neque enim parva res hereticis & modica conceditur, quando à nobis baptismus eorum in acceperum refertur; Cum inde incipiat omnis fidei origo, & ad spem vitæ æternæ salutaris progressio. Cyr. Epist. 73.

(5) Neque enim vel syllaba vel apiculus est in sacris literis, in cuius profundo non sit grandis quispian Thesauros. Chrysost. Hom. 21. in ca. 4. Gen. tom. 2. p. 200. And a little after, Nam si, in scriptis quæ de sæculis negotiis ab hominibus conficiuntur, sæpeque tempore corrumpuntur, vel unam proceram syllabam deesse, multum momenti habet: multo magis hoc in scripturis divinis à Spiritu sancto compositis invenitur, modò sobrii simus & non temere progrediamur, sed intenta mente diligenter omnia consideremus, & non negligentiores simus aliis, qui hoc studio in prophetis utuntur.

find little metall, and so have *parvum in multis*: but here is *multum in parvo*, very much in very little, the worth of a Talent in the weight of a Scruple. What shall it profit a man to win the whole world, and lose his own soul? How further the salvation of his soul, but by being in Christ, (4) inserted into him! How this but by Baptism? And about This, yea This of This, do these things direct, and this gate on earth of Life Everlasting, do they concern most nearly. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty instructing him: Therefore said I, Harken unto me, I also will shew mine opinion. *Job 32.*

Nor let any say, Much of it might have been spared. *Ut quid perditio hac?* as he in the Gospel: Why so much pains to so little purpose? Curiosity is it self another fault (in nature, in morality, in religion, even in reformation). *Apices juris non sunt jura*: We are to walk by line, not by letter, & *lex non curat de minimis*: Why should we? Whereto I answer, This may serve Providence for preserving this part of the new Law in the accurateness of Matth. 5. 18. *Verily I say unto you, Till heaven and earth pass, one jot or one tittle of this shall not be unfulfilled.* It is not without the reach of every ones knowledge, that great care and contention has been wont to be about small things in matters of Religion: words & (5) syllables have ta-

ken

ken; and been used to take up the deliberate consultations of the gravest and wisest. (How was the Empire divided about a Diphthong, *quæ & quæ*.) Nor about any (————— I speak absolutely) hath the exactest search and scrutiny bin thought to have so little toward supererrogation; as about these; the votes of many privat Doctors, yea of publick Schools, and sometimes (1) solemnest determinations, (as of whole Councils and learned Assemblies) having contributed to keep all to rights here; not without some dangerous influence suspected to whole Christianity upon creeping in of not the greatest mistake. This was that which therefore not but needfully both awaked my jealousy, and prompted my industry with some fervor of zeal, and strength of endeavour amplified (2) to contend earnestly for this part of the faith, delivered unto the Saints, by their Saviour: But the *ramenta* or filings of gold are pretious, each sparkle of a Diamond has value, and a *Mise* not without regard in the greatest judgment of him shall iudge all; wherein yet methink I could almost condescend to wish toward owning of some mistake my self, rather then so many others should as both have, and (I doubt) must. The door of the Church should be kept fair and open, the porch clear and safe, the entrance not but free from all obstruction. And though of *Error in principio*, the present deviation

1.) Cum sacramentū baptismi omnium sacramentorum sit principium & fundamentum, & ideo propter summam necessitatem, forma ejusdem à Christo in liturore tradita, à nullo fidelium maximè debeat ignorari, ipsam formam quæ infra scriptis verbis continetur recensemus: Petre, vel Maria, Ego baptizo te in nomine Patris, Filii, & Spiritus sancti sub trina asperzione vel immersione, nihil

interposito vel detracto. Quam siquidem formam Canones sacros imitantes, mandamus & precipimus de cæterò ab omnibus baptizantibus irrefragabiliter observari. Concil. Ravennate 2. rub. 11. apud Sever. Binium. rom 3. pa. 1524. As but now from the Provincials of England: in *Lyndewoods Constitus*, lib. 3. tit. de Baptismo & ejus effectu.

(2) Judæ Epist. vers. 3.

7

be not great, yet the consequence may be so signal, that here a little in mistake may prove worse then a great deal. There have been who have went about to unchristian a good part of Christendom, by far. fetcht supposition, That he who after proves to be a Bishop, may not have been, by the due administration of this Sacrament, rightly admitted at first himself: he proceeding to Ordination, seems to let in other (beyond a Being, to a degree of power and authority in the Church) which yet he does not, being without himself: They go on to open the door for severall others; but to as little purpose, having the key either not delivered, or not rightly delivered unto them. Of which last some also may prove Baptizers or Ordainers, &c. to propagate mistake, and a succession of dead Ordinances; (in effectuall operations even of the mysteries of life,) from generation to generation. So numerous is the brood of multiplying error. *E parva origine, ad tanta magnitudinis instar*, as the Historian speaks, from so small a spark so great a flame may be kindled; In consequences unseen errors, not great of themselves, spreading far and wide, like slips or strings that shoot out from the root under ground. Or, (3) *The grain of mustard seed*, whereof our Saviour spake, *which being the least of all other, grows great among Herbs, & becomes a tree, the birds of Heaven come and lodge in the branches of it.* Even of the Sacramentall words, F. G. (4) *Vasquez* hath

(3) Mat. 13. 22

(4) In ter-
riam parrem
Thomæ. tom. 8

3. Disput. 129. de materia & forma sacramenti, cap. 7. Est igitur Catholica sententia, Sacramenta constare præscriptis ac determinatis verbis & rebus, cap. 5. præced. & tam in Sacramento Baptismi, quam Eucharistiæ, certa & definita verba dicit (Lutherus) esse necessaria. Ibid.

these

these two considerable Rules, 1. *Mutatio si-
ve per additionem, siue per ablationem, siue alio
modo fiat, quæ non corrumpit verum sensum formæ,
non tollit valorem Sacramenti*: That change, by ad-
dition, subtraction, or howsoever, which cor-
rupts not the sense of the form, leaves the Sacra-
ment of full force and vertue. But so as, 2. *Muta-
tio quouis modo facta corrumpit verum sensum for-
mæ semper destruit valorem Sacramenti*: Any alte-
ration made to the corruption of the sense, IN
WHAT WAY SO EVER, takes away
the life and operation. How many wayes it may
be done, *Joannes de (1) Lugo* (a late Spaniard) hath
taken great pains to shew by exact view & pensira-
tion of the words, as in *Hæc est corpus meum*; so here
examining distinctly *E GO, TE, BAPTI-
Z O,* &c. And determining where he takes to be
the perillous mistake: Nor in any of those noted
by him, does corruption seem to proceed to worse
disturbance and depravation of the sense, then here.
So that, as of a dangerous error, distempering the
very heart of Religion, this would not, but ought
to have been taken notice of for consultation, cure,
and remedy.

To conclude, what ever be mine opinion, or any
others, it cannot but be safe and requisite for thee,
O Christian, to hearken to the WORD OF
GOD; those draughts of Heavens mind, sacred
inspirations from above, divine Oracles, which
will neither deceive, nor suffer any to be deceived.

^a Search those Scriptures, says our Saviour, for in ^a John 5. 39.
them is life: but *egurate*, do it with prying, quick-
est, sifting diligence. There sith is found Bapti-
zing

(1) In libro,
De Sacramen-
tis in genere.
Disput. 2. sect. 6

- b Rom. 6. 3.
 c Acts 8. 16.
 d Gal. 3. 27.
 e 1 Cor. 12. 13.
 f Acts 19. 5.
 g 1 Cor. 1. 13.
 & vers. 15.

zing *into* Christ, *into* his death, *into* his name;
 and they that *put him on*, were so baptized *into*.
 Sith the *Corinthians* were matriculated *into* his
 Corporation, the *Ephesians* *into* his Name, or
 Faith, *Paul* had not so formalized Sects, *scilicet* by
 baptizing *into* this or that (the onely way to do it)
 and all according to Commission here, *scilicet* dropping
 from which is seldom variation. In consequence
 hereupon, I suppose there will remain little cause of
 doubt or deliberation with any, what is reasonably
 fit to be done or amended here by all those who
 submit to the Scepter of the Lord Jesus our belie-
 ved Saviour. *Kiss that Son*, lest the Father be an-
 gry: To whom with the holy Ghost (for *as we be-
 lieve, so ought we be baptized*, before from St. Ba-
 sil: and into whom believing, we are baptized, Un-
 to him to give glory) be all honor, praise and glo-
 ry. from his whole Creation, for

Ever Ever

Ever.

A M E N.



POSTSCRIPT.

In one word more, good Christian.

WHat thou hast here beheld in open light, was at first as 'twere opened in darkness, what is now preached on the house top, having been delivered scarce published in the whippers of a very privat Country Congregation. Partiall estimation (such as friendly always uses to be) made the thoughts seem not unworthy thinking over again; Thence their review; Thence this bulk: and it is left to thy discretion to sever what was first spoken frō what was likeliest to have been since written. It was held convenient thus to cōmunicate *All*, if for no other reason, Because (1) *the day is coming when we must all appear before the judgment seat of Christ, to render account of what we have done in our bodies*, and as well what we have (2) *not done*, as what we *have* (for our omissions are not without fault.) And as to this, the season added speciall opportunity, all being now under revise, (1) *I Cor. 5.* (2) *Inter prefuras atque angustias presentis temporis & nostrae officii servitutis, cogimur dilectissimi mi non tacere, quā potius expediat flere, magis quā aliquid dicere. Verū tamen nequid minus lucris Arca Domini accedens, dicatur nobis, Serue nequam & piger, tu rogares pecuniam meam, & ego veniens cum usuris exigerem eam. Peto charitatem vestram, ut quae ipse paterfamilias per nos vobis ministravit, libenter accipere dignemini.* Augustin. Concio ad Carechumen, contra Judaeos, cap. 1. tom. 6. ps. 23,

both

(3) Nullam enim existimo Scripturam addidit scilicet procedere cui nullus omnino contradicat. Clemen. Alex. and. Strom. 1. It is a common frailty of our Nature, which may be watched, but cannot be remedied, bewailed not helped: possibility of Erring, a misery from which his Holiness is not exempted when he sits in his Apostolick Chair.

Besides, as of bodies, so there may be differing complexions of judgement: One mans meat is another mans poison; and one mans thank is another mans aversion.

of the thing yet the same.

our REASONS differ

(4) Sane quisquis legis, nihil reprehendas, nisi cum totum perlegeris, atque ita forte minus reprehendas. Eloquentium noli querere. Multum enim de rebus laboravi, &c. Unde haecenus ac prope nulla fuit nobis cura verborum, Augustin. lib. de Mendacio, cap. 1. tom. 4. pag. 3.

both for *Agenda & Credenda*, for Doctrine and Discipline; seeming to call in those words of the Masters of the Assemblies, after the reading of the Law and the Prophets, Acts 13, 15. *Ye men and brethren, as many of you as have any word of exhortation for the people, say on.*

If any thing here shall run the (3) face of all other (for nothing could yet be found to have pleased every body) thy courtesie, or rather thy Christianity is bespoken and intreated.

1. Cavill not at words: the last refuge they will yet make to, that are resolved to continue Cavillers. It was matter was heeded, not (4) *Them*: so that please, the rest may be spared. Or thou mayst even herein be satisfied; for, so the substance be kept, 'tis left to thee to alter the dress of outward expressions to thine own judgement or fancy; or if thou wilt, think the thing already done.

2. Take me not in pieces; but either the whole, or a whole part: And that after thou shalt have perused and considered the whole. Partition belongs to choyce: That, in taking some, leaves the rest: and therewith an interpretative concession; that what was left was judged hard, and scarce malleable, therefore in prudence let alone. The world will judge so: deal therefore intirely; and, heed all along the scope: for that also I heeded.

3. Contract not thy brow too severely, that I

of the thing yet the same. Pro captu lectoris, &c. It hath been so, and will: Doe our REASONS differ

(4) Sane quisquis legis, nihil reprehendas, nisi cum totum perlegeris, atque ita forte minus reprehendas. Eloquentium noli querere. Multum enim de rebus laboravi, &c. Unde haecenus ac prope nulla fuit nobis cura verborum, Augustin. lib. de Mendacio, cap. 1. tom. 4. pag. 3.

make

make use of (1) some parts of remote, obscure, prophane, disdained pieces of knowledge, thou (so much a Scripturist) judgest altogether unprofitable. I was long since taught by Dr. (2) Reynolds, whom I believed, That *there is no part of Learning in the whole Circle thereof, which is not helpful, and may not contribute to the understanding of holy Scriptures, and some part or other of a Divines employment.* I particularize his general into Jews and Gentiles, Councils and Fathers, Schoolmen and Historians, Decretals and Imperials, and hope one day to be better acquainted with the *Alcoran* and the *Sybil*, the *Talmud* and the *Sanhedrim*. For how else should we understand out sundry things of the Bible (our Religion) depending on these? or how make toward the requisite perfection of *that Scribe* in the Gospel, thoroughly furnished to the *Kingdom of God*; who is like an *House-holder* well stored, who contents not himself with neighbour provision, some single Commentary, or broken patched systeme, but hath ready by him for all supplies, and as the occasions of the Family call for it, both *New and Old*: With an evil eye these Mouldy remnants are looked upon by many, who could peradventure readily enough with the whole heaps of them thrown away at once, and all of *Jewry* or *Samarita* dealt with, as those *Magick books*

(1) Non me latent ea etiam quæ ab aliquibus impetente omnia meventibus jactantur, qui dicunt oportere in iis versari quæ sunt maximè necessaria, & quæ fidem continent: externa autem & quæ sunt supervacanea transilire, quæ nos frustra continent ac detinent in iis quæ nihil ad finem conferunt. Atque autem Philosophiam etiam cum maximo malo & ad perniciem hominum venisse in vitam existimant, ne quæ profecta sit a maligno aliquo inventore. Ego autem quod vitium quidem habeat malam naturam, neque

alicujus unquam boni causa esse possit, in his Totis Ostendam, libris, qui *apocryphi* dicuntur, tacite significans, aliqua ratione divinae opus providentiae esse Philosophiam. Clement. Alexand. Strom. lib. 1. p. 278.

(2) In his published Sermons on Psalm 110. v. 4. p. 480. Neque verebuntur commenta nostra, uti iis quæ sunt pulcherrima ex Philosophia & his quæ præcedunt disciplinis. Non enim solum propter Hebræos, & eos qui sunt sub lege, potest fieri Judæum, sed etiam propter Græcos Græcum, ut omnes lucrificamus. Clem. Alexand. Strom. 1. p. 277

M m

were,

were, upon conversion to sound knowledge, *Acts* 19. 19. I am perhaps too far on the contrary part; as, wishing our Libraries may be the safest part of our Land, so that these jewels may be treasured up in the safest Archives of our Libraries, hoping for more light yet to shine out of the east by them; and if ever the Bible be made plain and legible to the vulgar, or Learned, those Divine Oracles unsealed to sure and certain sense, and the Book of our Redemption it self redeemed from that cloud of darkness, and mist of obscurity, the delusion of false Glosses, corrupting emendations, interest of States, and Tyranny of times, and manifold such impositions have cumbered it withal, that from the rising Sun alone we must expect the sovereign healing beams to proceed, whose fresh and morning influence hath *POWER* to produce that dispersion; being not without temptation to some kind of Idolatry, in worshipping with a face settled toward the East, and thence really expecting another (1) Star: as full of Corporeity (soon it may be) as was the last) to guide all those shall be accounted amongst us Worthy, Watchful and Wise, to the yet unknown things of Jesus the Son of a Virgin, born in *Bethlehem*. For that was the Land where the affairs of our Religion were done, whence else should we expect an illustration and elucidation of them: That was the scene of wonderful things, to raise expectation of a wonderful knowledge: There was *Power* shewn likely to breed an amazing Light: Nor may the full sense of *Isa.* 2. 3. *The Law from Zion, and the Word from Jerusalem*, be so wholly already drawn out, but that our Merchants

(1.) *Homines enim Hebraei, egregia eruditione, sagacique ingenia, cum sacrificiis sacra patrio sermone evoluta nobis darent, multa feliciter sepeceperunt, quae aliorum nunquam assecuta esset industria. Pet. Canai lib. 3. de republ. Hebraeorum. cap. 3. p. 422.*

chants may bring us some rich Remainders (God bless our Merchants of Knowledge) and their neglected, despised, moth-eaten Rolls and Records help us to see our own light, or to make a right use of it, and enrich us thereby beyond *Cæsar* and *Crasus* and *Crassus*.

4. (Here I would be accounted earnest) *Christian*, if thou be, deal with me as thou art and wouldest, remembering thy Saviours Rule, and mine, *Both our Masters Meekness*, not only as his Quality, but our Qualification, and our Duty in his Example, *Learn of me*; Matth. 11. 29. *for I am so*: we never read, *His voice was heard in the streets*, Matth. 12. 19. We no where hear him loud in venomous and boisterous reproaches: we finde him not at any time raging for truth, passionately-Religious, truly Seditious, bitterly Zealous: but if the weightiness of the occasion had need to draw from him powerful reproof, (1) *his Word was with power*, but his Severity with some Lenity, his strongest Physick ministred in an inoffensive dose, and nothing dropped from him ever, but what belpake declared, and left assured a most soft and gentle *Genius*. Oh! this is that for which Christendom hath cause to mourn and lie down in sackcloth and ashes, that Truth comes often a woing, apparelled like a Hag or a Fury, the Orators of Heaven mix wilde-fire with their zeal, periwases labour their end rather with teeth to bite, then arguments to convince: The tongue that should lick whole mistakes in an erring Brother, ministers venom to wrangle, rather then salve to heal up, Vinegar is not sharp enough, but *Aqua fortis* must be taken in, and that

(2) Luke 4. 32. They were amazed at his teaching, for his word was with power. Mat. 7. 29. he taught as having Authority, not as the Scribes, Mark 1. 22. Percellebantur super doctrinam ejus. The soberest moderation may be most effectual in power.

(3) Psal. 64. 3.

And I lie even
among the chil-
dren of men,
that are set on
fire: whose
teeth are spears
and arrows, and
their tongue a
sharp sword,
Psal. 57. 5.

(3) Psal. 59. 7.

ink is blackest is fittest; not to write the cause, or convince the Arguments, but besmear the reputation of a tractable recoverable adversary (As David observed in his time, and complained: (2) *They shoot out their arrows, even bitter words, in speaking with their mouth.* (3) *Swords are in their lips, for who doth hear?* nay, their poysons have reached to *my very soul*) This, this is that, but for the permission whereof, Christendom hath much to answer, by men of sober and Gospel Spirits nor to be remembered, without tears of blood, and which, God grant it turn not the grave and prudent advice of an admonishing Apostle, into the misfortune of a Prophetick curse (so calculated and composed as twere of purpose for the Religion, Meridian, Clime and Age under which we live.) (4) *If ye will needs go on to bite and tear one another, take heed ye be not devoured one of another.*

As it hath been seen oft enough before. Where malice hath fretted it self quite away on both sides, two obstinate Champions have left neither alive; both have ceased to be, because one would have had victory. May it never be so with us, where CHRIST'S name is revered, and at top of all (as the prize of all our concertations) that strife should ruine what it fights to preserve, and that word and Gospel which is now the rule of Princes, (5) *The Place that hath known it, shall know it no more.*

(5) Psal. 103. 15.

5. Think not thou hast to deal with an untractable adversary, but one would be glad to turn the ear to reproof, as being not yet past the Learners form (οὐδὲν ἄλλο) that is the utmost) a very Seeker (of

(of *Truth and Verity*) which *Tertullian* so much commended and pursued: and that loves that of the Psalm, *Let the righteous smite, it shall be a favour, but let not the precious balms of flatterers break mine head; I will yet pray seven times more against all such wickedness.* There was peradventure too much of the Stoick even in *Socrates*; himself, of whom *St. Augustine* somewhere, *Hoc tantum scio, quod nihil scio*: he presumed no farther knowledge then onely of his ignorance: But as much as following times have too little, where presumption of knowledge attained already, bars forwardest resolutions of seeking any more; Prejudice and Pride will admit no increase of former riches, the active inquiries of the soul are stopped, and our wings clipped, that would soar to any new discoveries: Therefore we know not, because we think we do: sitting still in little more then a dull and contented ignorance, scorning to learn what we think we have already attained. I thank God, I know many things I do not know: I thank God, I see, many have cause to doubt of what they think they know: I thank God, I have assurance, that what I think sure, yet I may have more abundant confirmation of: And what I nor know, nor opine, I am willing to learn. I pray my darkness may be enlightened, my ignorance instructed, my errors reformed, my true persuasions strengthened: but above all, that *Truth* may conquer and be glorious: As *Christ is TRUTH*, John 14.6. To whom be due praise for ever.

Hic te volebam. Now judge, and be charitable. My last thoughts may not unfitly come out in the concluding

concluding words of whosoever was the not over-
 confident Author of the second History of the *Mac-*
cabees; And here shall be an end, if well I have said,
 εὐδixας τὴν οὐρανόν, and hit the mark, 'twas that I
 aimed at: if otherwise, that I could: And so (with
 offer of mine) wishing and hoping to meet a return
 of the courteous imbraces of thy love, I bid thee
 Christian, heartily

F A R E W E L.

March 29.
1647.

Immortali DEO
Immortales gratias.

F I N I S.

